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REQUIRED READING FOR FEBRUARY.

GOSSIP ABOUT GREECE.

BY J. P. MAHAFFY, M. A.
Of Dublin University.

V.

THE FEATURES OF THE COUNTRY—THE MOREA.

Having warned my readers at the outset that they must study their map of Greece, I now come back to that side of our gossip. We have been plunged in history and politics perhaps too long, and though this is an important side of any country, it does not make it really alive in the imagination of the student, unless he has some local color, some picture of the land before him. I prefer in the present paper to begin a tour round the Morea, in the next to visit Athens and northern Greece, and then in the seventh and last paper to sketch the most political events and supply any omission which may have escaped us.

The Morea, as the map shows, is the southern province of Greece, united to the continent by a mere isthmus not four miles wide, so that it was of old called the *island of Pelops*, and was usually under different political conditions from northern Greece. Indeed it is only since the Macedonian and Roman supremacies that Greece formed a single state, a unit among their provinces. Half a dozen times it has been proposed to cut the isthmus, and make the Morea an island. The Emperor Nero once began the work, and the trenches his workmen made are still discernible. When the Suez Canal was successfully completed, the project of cutting this isthmus revived and was encouraged by the Greek parliament. When I was last in Greece (1884) the work was said to be just commencing. But all sensible people have kept pointing out to the Greeks that now, with steamers that go in spite of adverse winds, and improved sailing vessels, the voyage round Malia is no longer the dreadful affair we hear of in classical days. In any case the only traffic really benefited by such a canal would be that coming down the Adriatic, and going to the northern Levant. Ships coming round Italy and going to Asia Minor, Syria, or Egypt would not think of paying a heavy duty for a short cut of perhaps two or three hours. And now that a railway is all but open from Athens to Patras, over this very isthmus, all the reasons for the canal seem gone. Both travelers and merchandise will leave the sea at Patras, and proceed by rail without further delay or change to the capital.

So, then, Corinth is again defrauded of her chance of becoming what she once was, a great commercial mart. When the new kingdom was formed, there were serious thoughts of making her the new capital. Her reputation for fevers and earthquakes prevented this result, and indeed fortunately, for in 1858 almost the whole modern town was destroyed. So Corinth remains in ruins, with her single wreck of a great Doric temple, her two ports—villages, which the new railway will reduce in importance. Even her mighty fort, the Acrocorinthus, has now no military value, and is merely a splendid vantage-ground for one of the finest views in the world. Its fortifications have gone to ruin; its fountains and cisterns are covered with weeds, and are rather dangerous traps than precious supplies for a garrison. Corinth, once so proud, so splendid, so important, the fetter of Greece, the key of the Morea, is destined to remain a mere site, a mere name.

Though we are going to enter the Morea by this point, the rock of Corinth gives us no outlook southward. All the great view is in the other directions, for the Alps of the Morea bar the sight immediately, so that we can only follow the coast-line westward for any distance. The Peloponnesus has been compared by Strabo to a mulberry leaf, and it is possible that the mediæval name *Morea*, of which nobody knows the origin, points to the same idea, as it means in Greek a mulberry tree (Latin, *morus*). We can but imagine it as a cloth, like the leaf in shape, laid upon four high points inclosing a quadrilateral, from which the edges slope over to the sea. The four highest points are Mt. Cyllene (Ziria), not far from Corinth, Mt. Erymanthus (now Olonos), above Elis, Mt. Lycæon, in Messene, and Mt. Taygetus, over Sparta. But of these, Cyllene only stands out isolated. The rest are supported by sister heights or chains. Within these points, roughly speaking, is Arcadia, the central fortress of the Morean Alps; outside each of them are the principal remaining provinces—Argos (Cyllene), Elis (Erymanthus), Messene (Lycæon), Sparta (Taygetus). The only remaining province is Achaia, a strip of land along the Corinthian Gulf, which had its great days too, and has indeed also its high Mt. Chelmos, which separates it from Arcadia to the east of Erymanthus.

Let us now take a short tour round the peninsula. Starting from Corinth westward along the sea, we soon come to the land of Sicyon, once famous in history, where the Achaian League formed that peculiar union, so strangely analogous to the great union of the American states, a federation of separate cities to protect them from powerful neighbors. Professor Freeman in his work on Federal Government shows how closely Hamilton and Madison were led by the precedents of their tiny, but yet famous, model, and this always must give this poor little strip of land a peculiar interest to every intelligent American.

Of the twelve cities that formed the original league, only two may be said to exist in their modern form. *Ægæ*, which is now the beautifully situated Vostitza, the port from which we go to Megaspilion, and Patra, now Patras, the most important shipping place in the Morea, which the tourist will find comfortable as well as beautiful, and which will now become the regular starting-point for Morean towns. This strip of country looks fairly fertile, and as you coast it in a steamer there are many trees, especially cypresses, noticeable. But the main products are its diminutive vines, which not only give us the excellent wine of Patras, but supply Europe, and above all the plum-pudding of England, with its currants. For these—the name is corrupted from Corinthian—are really little grapes or raisins. They are so delicate that they will hardly grow on the north side of the narrow gulf; they thrive in Zante, but not in the northern Ionian Islands. They are not grown, so far as I could observe, in the southern provinces. So then Achaia may boast of having supplied America with a constitution, and England with a condiment. There is to my mind no greater proof of the backward taste of other European nations, than the fact that they have not yet learned to appreciate currants. I hope my American readers will not be guilty of preferring the larger, but vastly inferior, raisin.

From Patras you can see the opening of the gulf, the Ionian Islands eastward, and, over against you, the mighty mountains of *Ætolia*. It is like a Norwegian fiord in a southern climate, and with subtropical vegetation. And behind you to the south is the mighty bar of Chelmos and Olonos (*Erymanthus*), which separates you from Arcadia and Elis. But if you like, you can coast round the latter in a carriage and come upon Olympia, the great center of attraction in the next province, from the north-west. Far more interesting is it, to mount a pony, and then to mount the Alps of *Erymanthus* and descend through wild gorges and glens, and down the course of trembling streams till you reach the valley of the *Alpheus*. This was the journey which I was the first to describe, but I took it the other way, from Olympia northward (see my "Rambles and Studies," third edition, 296, seq.). Elis was once a rich and peaceful district, where country life existed to a degree unusual in old Greece, for the people were regarded neutral in all quarrels, and were supposed to attend to the great sanctuary of Olympia and its splendid quadrennial feast. In the Middle Ages the castle of Clarenza, which has left us huge ruins, was the favorite resting place of knights going to and fro to Cyprus and the Holy Land. The whole importance of Elis is now centered about Olympia on account of its splendid antiquities, and farther down the *Alpheus* about the flourishing town of Pyrgos, which is now joined by a railway to its port, Catacolo, some ten miles off. There is here a lively trade, and when better and more roads are made through the country, the rich produce in olives, wine, maize, silk-worms, and oranges will be made available. But it will give the reader some idea of the difficulties of transport on the backs of mules and ponies over mountain passes and up river beds, when I tell

him that glass windows are, or were, unknown in the inland villages. The houses are all built with large window apertures, but they stand open in the day, and are closed with wooden shutters after the sun sets. When I was at Pyrgos in 1884, they were as busy as they could be building new houses. The stones for the walls were being carried on the backs of hundreds of donkeys from the inner country!

The general aspect of Elis and of the valley of the *Alpheus* is not grand or savage, but peculiarly soft. There are high undulating hills on both sides, with much timber in single trees, not in forests, to animate them. The *Alpheus* receives many affluents, all of which, especially those from the north, are rapid, and have cut their way through deep gorges, almost cañons, from the snowy confines of Achaia and Arcadia. The inner country is still very desolate, and given over to wandering shepherds, who with their flocks of sheep and goats destroy all the young trees, and waste more than would support a large population. The shrubs of *arbutus* and other flowering trees are clipped all round as if by a Dutch gardener, for the goats take every shoot, and would drop into the top of a shrub from an overhanging rock to secure their favorite food. It was once a great sporting country, when Xenophon settled there in his later years, for the special purpose of hunting the hare and the stag. There is now not much to be seen but turtle-doves, partridges, and in winter woodcocks.

I hardly like to pass from Olympia in silence, and yet it is not practical to speak of it in a short survey like the present. But the reader who wants more will find two chapters upon it in my "Rambles." The place was practically lost till the site was determined by Chandler² about one hundred years ago. Then the French, during their occupation of the Morea at the close of the War of Liberation, undertook some excavations, and found some precious things, which are now in the Louvre.³ It was reserved for the enterprise of the German government, especially prompted by the influence and ability of Ernst Curtius,⁴ the author of a splendid monograph on the Morea, not to speak of his "Greek History," to undertake the discovery on a large scale, and now the results are to be seen at the new museum built by private munificence at Olympia itself, and in the models and casts set up in the museum at Berlin.

Here is a fact which will fascinate the reader. The first certain original by the great sculptor Praxiteles was found in the building, and upon the spot, where it was seen and described by the tourist Pausanias⁵ in the second century A. D. It is a statue of the god *Hermes* holding on his arm the infant *Dionysus*, and is not more than two thirds life-size. The statue had fallen forward with the fall of the ancient temple in which it stood, probably in an earthquake, and had its legs broken off at the knees, as well as its arms, which stood out from the body. All the rest is recovered, and even one delicately shod foot, with its ornamental sandal. It may be safely said that no statue in the world can compare with this in value. The *Venus* from the island of Milo is probably an original, but from a far later and less important period. The *Parthenon* sculptures have no doubt here and there a touch from the hand of Phidias, but most of them, though surely his design, were executed by his workmen. Here we have the very head of the master, unfinished too at the back, as no pupil or copyist would have left it. If a picture by Raphael brings from £70,000 to £350,000, what would this unique masterpiece represent in vulgar money?

The Olympian earthquake was kind to us; it threw most of the friezes and pediment figures far away from the falling walls into soft mud, and so the noses are preserved, that

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This is a detailed black and white map of Greece and the surrounding Aegean Sea. The map features a grid with latitude and longitude markings. Key geographical features and locations labeled include:

- Major Cities:** Athens, Thessaloniki, Larissa, Ioannina, and various island capitals like Nafplio and Syros.
- Islands:** Crete, Rhodes, Lesbos, Chios, Samos, and many smaller islands in the Aegean.
- Geographical Features:** The Gulf of Corinth, the Gulf of Patras, the Gulf of Argos, and the Gulf of Corinth.
- Mountains:** Parnassus, Olympus, and other mountain ranges.
- Water Bodies:** The Aegean Sea, the Gulf of Corinth, and various smaller gulfs.
- Grid:** Latitude lines are marked from 38°N to 41°N, and longitude lines are marked from 21°E to 25°E.

delicate organ which hardly ever escapes in a bad fall. I do not know that we had a single *bona fide* old Greek marble nose, till this great resurrection at Olympia. But if I delay any longer in this wonderful place our tour will end here, and I have still a large country to go round with my readers.

When you pass up the Alpheus into Messene, you must pass through the west of Arcadia to reach it, so we shall prefer to enter by Kyparissia, where we ride up a pleasant river through great waste fields of asphodel, peopled with herds of swine, till we reach the ruins of Messene, and the convent of Vourkano, the geographical center of the province. But by so doing we leave behind us, on the confines of Arcadia and Messene, that wonderful temple of Bassæ, which stands alone in the wild mountains, an imperishable token of the wealth and of the piety of these mountaineers in the age of Pericles. It was built by the architect of the Parthenon, the famous Ictinus. The country about it is rugged and gloomy, and the climate wintry.

But if the inner part of Messene, especially to the west and east, is either barren mountain or waste, scantily peopled and cultivated, the coast here and the southern valley is among the richest in Greece. The district below Vourkano, down to Kalamata, is covered with oranges, lemons, almonds, figs, olives, vines, as well as with rich crops of wheat, maize, cotton, and tobacco. There is a stirring little port at Kalamata, where steamers now call almost daily, so that no part of Greece is now more prosperous. It was the wealth of this valley of the Pamisos, a dull deep stream, which caused the early conquest of the land by Sparta, and the consequent disappearance of Messene from early Greek history for nearly three centuries. The restored capital, which Epaminondas built and fortified, has left us astonishing gates and walls; but except the neighboring convent of Vourkano, there is not much of present interest.

Far better known in European history is the bay of Navarino, where Europe at last struck a decisive blow at the Turkish domination of Greece. It is a beautiful bay, locked by islands lying at the mouth, so that a heavy sea is almost impossible. Here, too, the Messenians have, as well as in Kalamata and Kyparissia, a convenient outlet for their produce, and now that coasting steamers are established, there is no reason, save the mismanagement of the governors or the apathy of the governed, why this land should not increase its wealth and its population tenfold.

Strabo says of the neighboring land of Sparta (Laconia) that where there had once been one hundred towns, there were now hardly ten. This was under the early Roman Empire, and after a long series of misfortunes. But even then the decay of the land was well-known to be due rather to the people themselves than to external causes. So it is now. The vices of jealousy and of self-conceit, which always marked the Greece of history, are not extinct. Like the Irish peasants on our fishing coasts, who will not catch fish themselves, and will prevent any one else from doing it, the Greeks will allow large tracts of rich land to lie fallow, and when some foreigner buys it, and invests his capital, they will tax him, thwart him, persecute him, nay, even murder him, as a mischievous interloper. It seems to require a high standard of civilization to apprehend the idea that the investing of foreign capital in any country must tend to its profit, and cannot do it damage. For every foreigner who becomes rich by residing in Greece, there must be one hundred natives enriched. If the poor Greeks had grasped the idea fifty years ago, it is hardly possible to conceive what an altered picture their country would present.

For there were in those days many rich and sanguine phil. Hellenes who were anxious to spend their money and their energy in developing the resources of the newly-liberated country. Experiments were made on a considerable scale, especially in Eubœa (Negropont). I cannot hear that any have succeeded. Some of the settlers were actually murdered and their houses robbed. Others were balked and worried till they gave up in disgust. How long will it require for a country in this state to realize its splendid resources?

The great chain of Taygetus, nearly eight thousand feet high in its summit, separates with a wall of thirty miles long Messene from Laconia. But there is one pass through the barrier, the famous Langada defile, which is one of the most romantic roads in the world. The traveler who issues from it (close to Mistra) finds the village of Trypi at its mouth, so steep that the tops of great trees reaching up from lower gardens are beside him, and reach their highest fruits to him as he sits upon the higher terraces in front of the houses. From hence he can look out upon the rich plain of Sparta, undulating a good deal more than that of Messene, but like it full of orchards of oranges and lemons, full of cozy homesteads living in peace and plenty, like it with its river (the Eurotas) leading the way to the sea, where the port of Cythion, some fifteen miles off forms an outlet, not so favorable as the ports of Messene. Moreover, when we look over to the east side of Laconia, we see a great barren chain which runs down to Cape Malia; and all the way up to the Gulf of Argos there is no harbor, no safe roadstead. A single fortress famous in the Middle Ages, which the Byzantine power held safe against the Franks—Monembasia, or the one man's pass—breaks the monotony of the rocky and bleak coast. But since Sir Thomas Wyse's day, it has not been visited by any traveler who could describe it.

Narrow passes separate Laconia from both Arcadia and Argolis to the north, if we except the high plateau of the Alps above Hagios Petros, where tradition still keeps alive the story of the battle of the three hundred champions a side, for the supremacy over that district.⁷ Argolis is the low country fringing the Arcadian Alps to the east, and has a famous history not only in ancient days but in our own day, since it is there that the famous Dr. Schliemann made his great discoveries of rich tombs at Mycenæ, and of an elaborate palace at Tiryns, neither of which fits into anything we know of early Greek history, but they show that early and wealthy dynasties swayed in Greece long before the poems of Homer. The actual facts are given in two bulky volumes called after the two famous sites, and great scholars in consultation with the discoverers have set down in them their theories. The precious hoard of gold which the kings of Mycenæ took with them to their graves is now to be seen in the museum of Athens; but to see and understand the plan of the palace at Tiryns, the archæologist must go thither, and soon, before nature has covered up her vivisection's work. There is nothing uglier than excavations, whether they be mere pits, or the more systematic work of taking off the earth in layers, so as to discover all that lies in the same level. The country of Argos is not to be compared for fertility with those we have traversed; and though the port of Nauplia, and the modern Epidaurus, some miles from the famous temple of that name, afford good ports, the trade is not nearly so flourishing as at Kalamata or Catacolo. Cotton and tobacco, however, are here of a peculiarly good quality, and both are exported in considerable quantities from Nauplia.

SOCRATES.

BY THOMAS D. SEYMOUR, M. A.
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GREEK BIOGRAPHICAL SKETCHES. V.

The best known figure in all Athens, in the fifth century before Christ, was that of Socrates, the son of Sophroniscus, with projecting eyes, flat nose, thick lips, bald head, pot-belly, bare feet, and shabby clothes,—always on the street or at the market, or in the palaestra (gymnasium); wherever he was likely to meet the most men,—always eager to learn or to teach,—questioning all who thought themselves wise, and showing them their error if he found them to be mistaken,—the sworn enemy of all pretense and all vice,—brave in war and patient in peace,—always overflowing with humor, and yet filled with a profound sense of the difference between good and evil, between knowledge and ignorance, between wisdom and folly.

Of the early life of Socrates we know little. One remark, quoted by Plato, informs us that he was born about 470 B. C., just before Pericles became prominent in public life. He is not mentioned by either of the contemporary historians, Herodotus or Thucydides, whose silence has illustrated the fact that the Greek and Roman historians do not mention the life of our Lord in Palestine. Nothing is told us of his father except that he was a sculptor. His mother, Phænarete, was a professional midwife. His two pupils from whom we have our most authentic information about him, cannot have known him before he was nearly sixty years old. The caricature in the "Clouds" of Aristophanes goes back a dozen years before that.

Socrates followed in the steps of his father and became a sculptor. He playfully traced his descent from Dædalus, the Tubal-Cain of Greece, the "instructor of every artificer in brass and iron." To him was ascribed a group of draped graces which stood at the entrance of the Acropolis, but we know nothing of his skill in this art, and he had abandoned it before we hear of him in the pursuits which made his name undying.

Probably no other man ever made his body the slave of his mind so completely as Socrates. He had so trained the one to serve the other that he endured heat, cold, and fatigue with almost indifference. When in military service in Thrace, his bare feet seemed to suffer from the snow no more than the others in boots and sandals. Plato puts into the mouth of Alcibiades the story, how once on an expedition, Socrates became absorbed in thought while walking early one morning, and stopped to meditate. His comrades watched him standing all day, and finally when evening came on, as the night was warm, they brought out their blankets and lay near him in the open air, in order to see what he would do. He remained standing until the sun rose. In the "Symposium" of Plato, also, Socrates is the only one of the company who remains awake all night, and then goes away to spend the day in his usual manner.

Political life had no attractions for Socrates. The Athenians of his time were generally fond of holding office and serving as jurors in the great courts, but he held only one office. He was chosen by lot one year to the Senate of Five Hundred, and serving in his turn that year as president of the assembly of the people, he happened to preside on a day when the popular clamor was strong in favor of an unconstitutional measure. He refused to put the vote, in spite of

curses and threats, and was more firmly convinced than ever that he could serve the state best not by holding office and administering its concerns but by influencing young men to prepare themselves to rule.

Xanthippe, the name of the wife of Socrates, has become a byword and a synonym for a scold. According to one (not very authentic) statement, he selected his wife as one who would discipline his temper! She certainly was sorely tried, herself, and no doubt some of the modern generation would sympathize with her. Like most of the other Athenians, she did not appreciate the nature or value of her husband's work, and, easily enough, may have thought him to be one of the shiftless, lazy men who prefer loafing to working. He had no fixed income, yet he abandoned his work as an artist and expected his household to care as little as himself for the comforts and luxuries of life. Xanthippe was probably much younger than her husband. At the time of his death, he was seventy years old, but the eldest of his three sons was then not more than twenty years old, and the other two were still children.

We do not know the source of Socrates' income. He certainly had but a small, cheap house, if we are to understand literally his assertion that if he could find a generous purchaser, he might get five minæ (about \$100) for his house and furniture. Money would buy much more than now, but we can easily believe that Xanthippe was dissatisfied with many of the appointments of the household. Very likely the burden of the support of the family rested largely on her. Socrates did not receive pay for teaching, being unwilling to take money for conferring such a benefit, but he doubtless received many gifts from rich friends who were conscious of the good which he had done them, and of his necessities.

The personal expenses of Socrates were small. He wore but one principal garment, and that served him for both summer and winter. He wore sandals only on rare occasions. He was satisfied with bread and water, having hunger as relish for his food. Once he was seen walking up and down early in the evening, and said that he was gathering sauce for supper. The Athenians of his time were as a rule abstemious and temperate. Public sentiment was good on this point. They had the rare nature which allowed them to indulge their appetites without going to excess, and to be temperate without being ascetic. But of all the Athenians, Socrates was satisfied with the least variety and poorest quality of creature comforts. He said that when he was tired, he could sleep on a hard bed; when he was hungry he enjoyed barley bread; when he was thirsty, he could drink water, even if it were not cool. But, in spite of all that, the necessary expenses of a family of five persons would be nearly as great as the whole value of Socrates' estate according to Xenophon.

Our two authorities for the work and philosophy of Socrates are of very different natures. One, Xenophon, is such a plain, practical man that we are tempted to think that he may have failed to appreciate and comprehend the deeper thought of Socrates. The other, Plato, is himself such an acute thinker that we are not able to distinguish easily or certainly between what is Socratic and what is Platonic in his works. Socrates himself wrote nothing, and left no au-

thentic statement of his principles and beliefs. He was dissatisfied with books, since they could not answer questions, and he disclaimed the profession of knowledge. If, as the oracle said, he was the wisest of men, it was (he often repeated) because he knew that he knew nothing. He could assist and stimulate others in the production of ideas, but he said that he himself was barren.

The conversations of Socrates as reported by Plato are so different from those which are reported by Xenophon, that some scholars have found difficulty in believing the speaker to be the same, but we have an excellent parallel in the evangelists. With what different eyes do Mark and John see the work of Jesus! This only gives us a clearer stereoscopic view, a fuller conception than we could otherwise attain.

Xenophon was not a great man nor an original thinker. He had a lofty spirit, with literary and gentlemanly tastes, and plenty of common sense. He could appreciate the ethical side of Socrates' influence, and seems to have written "Memorabilia" (reports of the conversations of Socrates) in order to show that his master did not corrupt the youth as had been charged, but, rather, restrained them from evil courses and incited them to the practice of virtue.

Xenophon doubtless composed the "Memorabilia" soon after his return from his famous expedition (Anabasis) with Cyrus to Babylon. On returning to Greece he found that during his absence, Socrates had been put to death and that his character was misunderstood. Several times Xenophon says that he himself heard the conversation which he reports, or tells who related it to him. We may believe that he paints the character and work of Socrates as it appeared to most of his friends in Athens, his tact in attracting the attention of his hearers, and his method of inciting young men to the practice of virtue and to the search for truth.

Plato employed the dialogue-form in his writings, doubtless largely because this conversational method of discussion was thoroughly characteristic of the teachings of his master (Socrates said that he could not make a speech); and he makes Socrates the principal speaker in almost all of his dialogues. But Plato's literary activity continued for nearly half a century after the death of his teacher, and no one can believe that until the close of his life he was acting simply as a reporter, committing to writing what Socrates had said years before. Certainly Plato often puts his own thoughts into the mouth of Socrates, and in his account of the conversation on the day of Socrates' death he expressly relieves himself from responsibility for the literal truth of the narration by making Phædo say, "But, Plato, I think, was ill." From Plato's dialogues, we can gain a view only of the general method and spirit of Socrates. The details are mainly Platonic. This may be, however, and doubtless often is, a truer and more characteristic view than the more literal and photographic representation which is given by Xenophon.

Xenophon begins his "Memorabilia" by wondering how the Athenians could have been persuaded that Socrates was worthy of death at the hands of the city,—he who had never done or said an impious, unholy, or unjust thing.

Socrates certainly was thoroughly pious. He accepted the form of the ancient religion, but quietly rejected the grosser elements of its creed. He believed that God is good; no evil is in God, no evil can come from God. All stories which represented the gods as quarreling or guilty of crimes, were rejected by him as false on their very face. He conformed to all traditional religious requirements, offering sacrifices at home and on the public altars of the city. He was especially devoted to the worship of Apollo, and advised his friends to consult the oracle in all important matters which they could not decide for themselves. Many modern "ar-

guments from design" for the existence of a divinity who cares for the world and for men, are found in the conversations which are reported by Xenophon. We even find the familiar retort to the captious young man who would not believe the divinity to exist because he could not see him: "Neither can you see your own mind; do you think you have any?" The universe, he held, is surely ruled by an all-wise and all-powerful divinity, who bestows many good things upon men, and would bestow far more blessings if men would only honor and obey him. Socrates believed that he himself had a special monitor from the gods, a "still, small voice," which warned him from what he should not do. This divine influence (*dæmonion*, not demon) seems to have been the principal basis of the charge against him of introducing new gods.

Socrates is represented by Xenophon as not devoting much attention to scientific research and investigation. "The proper study of mankind is man." He recommended his friends to learn enough mathematics to survey a field, and enough practical astronomy to be able to tell the time in the year, month, and night. But he advised that they should not spend their time in learning the fixed stars and planets, and investigating their courses and their distance from the earth. Still more strongly did he feel that the gods had reserved for themselves all questions pertaining to the rain, the winds, and the temperature. He wondered whether the students of this meteorology believed that they had attained all desirable knowledge of human matters that they should proceed to consider things that belonged to the gods. He doubted whether the divinity would be pleased by this meddling study. He asked whether these men of science believed that they could make winds for the sailors, and rain or sunshine for the farmers, when they should have learned by what laws each of these phenomena is produced.

As for himself, says Xenophon, Socrates was always discussing practical questions, "considering what is piety, what is impiety? what is honor, what is disgrace? what is justice, what is injustice? what is wisdom, what is madness? what is bravery, what is cowardice? what is a city, what are the duties of a citizen? what is it to rule men, what are the qualities and duties of a ruler?" Nearly all of the conversations which are reported in the "Memorabilia" are of this nature.

As for temperance, Socrates gave in his own person an excellent example, with which his precepts agreed. He restrained by pungent words the evil desires of his followers. He made even Alcibiades, the most profligate of the younger generation, temperate and well-behaved as long as he continued in his company. He advised his friends to indulge no appetite with anything so pleasant that they would be likely to go to excess. He urged them not to become slaves to the desires which compel men to do the worst things and hinder their doing what is best.

The obligations and privileges of gratitude to parents, of brotherly affection and friendship, were forcibly presented by him. Brothers, he said, are appointed by nature to work in harmony and for each other's good, more truly than a man's two hands. Friends are our most valuable possession, yet many a man knows just how much property he has, who cannot tell the number of his friends.

Xenophon does not represent Socrates as teaching the "Golden Rule." In the "Memorabilia" he assumes that a man will endeavor to surpass his friends in conferring benefits, and his enemies in inflicting injuries. But Plato makes Socrates say very distinctly that a good man will wrong no one; even though he has received an injury, he will not retaliate. "No good man or thing can be the source of evil."

The political life of Athens was freely criticised by Socrates, although he was scrupulous in paying respect to the law. He laughed at the constitutional mode of selecting magistrates by lot, and he had a sovereign contempt for the action of the popular assembly. The great mass of the people knew nothing of the necessities of the state, but voted according to the caprice of the moment. He urged the young men who were ambitious to enter political life to prepare themselves by learning in detail what was the income of the country, and how it could be increased; what were the expenditures, and which could be cut off; what was the military and naval strength of the country, and how these forces could be strengthened and improved; what was the strength of neighboring countries; how much imported grain was needed for the people, and how and where this could be secured best. When a man was well informed on all these points, then, and not till then, should he try to lead the people. This seems very elementary to some of us, but not all even in our country have learned the necessity of preparation for legislative duties.

Socrates found no lack of hearers in Athens. Then, as five hundred years later, "all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing." His criticism was for the most part destructive. Beginning with some simple and innocent question, he would advance skillfully until he had brought the person with whom he was conversing to some manifest contradiction in a matter in which he ought to know. This was not a popular proceeding, although it amused the bystanders; and to this habit he ascribed a large part of the prejudice against him. But the motto of his life was that of the temple at Delphi, *Gnōthi sauton*, Know thyself. This he interpreted broadly and deeply. Each man should know his own powers and limitations, and his relations to his environment, else he could not make a full use of his opportunities and avoid manifest dangers.

The comic poet Aristophanes, 423 B. C., in his comedy of the "Clouds," caricatured Socrates as the representative of the Sophists, who professed knowledge and taught skill in disputation, who "made the worse appear the better reason." But Socrates had little in common with these professional teachers. Truth was his sole aim.

In philosophy, Socrates broke with all before him. The early philosophers had spent their strength on problems about the genesis and constitution of the universe, problems which could not be solved with their imperfect instruments and material. The old fanciful discussions and

theories ceased with him. He brought philosophy down from the skies and caused her to dwell with men. All the later philosophical schools were directly descended from him. Plato and his pupil Aristotle preserved the well-balanced mean of the master. The Stoics and Cynics on the one hand and the Epicureans on the other, derived their views from something in the teaching or example of Socrates. No Stoic was more successful than he in "keeping his body under." Diogenes the Cynic did not have a plainer garb and ruder fare than Socrates. Yet Socrates was not ascetic, and the Epicureans could urge his example as showing that a philosopher might enjoy the pleasures of life.

In the spring of 399 B. C., formal charges were brought against Socrates, of corrupting the youth and of not believing in the gods of the city. Doubtless personal animosity and ignorance had much weight in the presentation of the indictment. Socrates had gained much hostility by his unsparing criticisms. The charge of corrupting the youth was doubtless sustained by the fact that among his companions and admirers had been both Critias, who afterward became the most avaricious and blood-thirsty of the Thirty Tyrants, and Alcibiades who became the most wanton and reckless of all the citizens under the democracy.

Plato in his "Apology" (not an "apology" in the modern sense, but in the original meaning of the word, "defense") gives what purports to be the speech of Socrates before the court, when he was convicted by a small majority of votes and sentenced to death. He did not grieve or complain. He was ready to die. His work was done, and he did not care to live until his powers were weakened or blunted. The "Phædo" of Plato contains a description of the last day of Socrates' life, which he spent in discussing with his friends the immortality of the soul. According to Plato's account, he stated the doctrine of immortality more distinctly and supported it by more vigorous arguments than any one before him had done. At the close of the day, he quietly drank the decoction of hemlock (a kind of "poison-parsley") at the command of the jailer, and died in the confident expectation of a happy immortality. "This was the death," says Plato, "of our friend,—the noblest, wisest, and most just man whom we ever knew."

No other man ever influenced so profoundly the course of the world's thought. For more than two millennia, all human reasoning followed the lines which were drawn by Socrates and his followers. No man has ever taught a more elevated system of morality. The one ancient Greek who (all agree) would have been a Christian if he had had the opportunity, is Socrates.

GREEK ART.

BY CLARENCE COOK.

I. ARCHITECTURE.

Our general notions on the subject of Greek architecture are too much confined to what we know of the public buildings, such as they exist actually, in ruins and fragments, or ideally, in the careful and learned restorations of architectural scholars. We may see for ourselves how true such a notion is likely to be, if we imagine any one of our modern cities, say London or Paris, New York or Philadelphia, subjected to the destructive agencies of centuries, and an attempt made by the generations of the remote future to rebuild that city in fancy from the ruins. An extreme case would be that of Philadelphia where the outcome of such an eon of catas-

trophe would be little more than the mound of the Municipal Building, and perhaps so much of the surrounding edifices of the railroad station and the Masonic Hall as might suffice for an architectural Cuvier to reconstruct the entire structure. Much of the difficulty that would confront the New Zealander seated on the ruins of St. Paul's or of the Municipal Building would arise from the want of homogeneity in our modern cities; a want which exists everywhere in our smaller towns and villages as well. Yet even here, we may question whether up to a certain point the Greek and Roman cities were any better off than ours. The world was not so big then, and they did not have so wide a field to bor-

row from as we have, but they borrowed freely, nevertheless, and it is impossible their cities and towns should ever have presented the absolute unity of appearance with which we credit them in our fancy.

When we come in the course of our examination to consider Greek sculpture and painting, we shall find a similar problem. For many centuries the belief has been established that the Greeks and Romans each had one way of dressing; and as we have received this opinion from the teaching of the statues and fragments of statues left us from the antique, we have come to fancy the whole population walking about, rich and poor alike, butchers and bakers and candlestick-makers with ædiles, pretors, emperors, generals, lawyers, orators, poets, and augurs,—all in the same general dress, differing only in the quality of the material. This is not the place to dilate upon the fact, made evident by the latest discoveries, that the differences in the antique dress and in the ways of wearing it corresponded perfectly to the same differences that prevail in our own time.

This, then, should be the key-note of our thinking upon the subject of the antique art. Too long have we been bound to an artificial and unnatural system, obliging us to think not only that the ancient people looked and dressed alike, but that they lived from the earliest to the latest time in houses of one build and pattern, as if the people and their belongings were all cast in one mold. If we begin by rejecting this notion, and replacing it by the larger fact of the universality of human nature, and that in similar circumstances it always does about the same thing, and has done so ever since the memory of man runneth not to the contrary, we shall approximate at least a more sensible way of looking at the subject.

Nothing is to be gained on the esthetic side by delaying upon the so-called Cyclopean walls and monuments: walls of Argos and Tiryns, Treasuries of Atreus, Lion-gates of Mycenæ, and the rest. These are prehistoric, and belong to the ages when man was battling for a foothold on the planet, striving for empire with the wild forces of nature—earthquake and ice-flow, floods and volcanic fires; and the beasts that matched with these: mammoth and mastodon, with huge survivals from still remoter ages:

“—Dragons of the prime

That tare each other in their slime.”

The memories of this wild time of strife were to grave their images deep in the soul of man: embodied in his art; interfused in his poetry; molding or modifying his religion; lifting it to the heights of ecstasy, defiling it with grossest superstition, as in his fancies the beneficent powers and the infernal were seen embodied in gods and demons; while as has been suggested with poetic insight by a scientific man of our own time, a learned and ingenious observer, Mr. Waterhouse Hawkins, the griffins and dragons of Greek fable, birds of the Stygian marsh,

“Gorgons and Hydras and Chimæras dire,”
were shaped, not out of man's creative imagination,

“The brood of Folly without father bred,”
but were reminiscent of the actual experiences of their ancestors, ghastly legends of a time of fear.

In these earliest architectural remains the art that is shown is closely allied to the mechanical, and every step is suggested either by natural forms and expedients, or by the necessities of their makers. In some cases the enormous blocks of stone of which the fortress walls were built were unhewn, selected from the natural strata and cleavage as best fitted for the purpose, and laid up without clamps or mortar; the gaps fitted with smaller stones; built, in short, precisely as in our own time stone walls are often built, with

only the difference of the size of the stones employed—a difference due to the changed needs of a more peaceful age. Next came the walls whose stones were hewn and nicely fitted; the openings guarded by pyramidal towers; and, the sense of art once awakened, sculptured ornament appears, as in the armorial lion-supporters guarding the gate of Mycenæ.

What the dwellings of this earliest time were like, we have no means of knowing, but they were probably mere shelters, built of stones rudely laid up and covered with mortar; nor, it may be imagined, were the dwellings of the kings and princes of a much higher type, although their contents may have been far in advance of what was to be expected from such exteriors. More skill and a finer art were expended on the so-called “treasuries,” of which the one at Mycenæ still in sufficient, if rude, preservation, is a good example. The abundance of quarries yielding large masses of stone had prevented the germ-idea of the arch from developing as yet—since all these ideas of expedient lie dormant in the human consciousness, and are only roused to action when there is need of them. Openings for doors and windows were to be covered, and it was easier to lay a lintel-stone upon the joints than to make an arch with small stones that must be cut and shaped. The so-called Treasury of Mycenæ may have been a subterranean dwelling; for such were common enough, and would be natural enough as the next step to the cave-dwelling races of men. At any rate that is all they are; caves artificially constructed, domed cellars shaped by horizontal courses of stone, each succeeding course projecting over its predecessor, and the top closed by a single stone. The door-way of the example at Mycenæ is 18 feet high, 11 feet broad at the ground, and is covered by a single stone 27 feet long, and 16, 20, 22 feet broad, according to different measurements. So far, this was a structure, and there were many like it, within the compass of the most ordinary skill; time and muscle were the main agents in its construction, but art was called on to complete the work, and her hands covered its rough walls with brazen plates, and decorated so much of the exterior as was exposed, with pilasters and panels of marbles of different colors wrought with barbaric ornament in spirals and zigzags in relief. So frequent are the allusions in poetry and fable to cave-dwellings like this of Mycenæ; to cellar store-houses for corn, wine, and oil; to subterranean prisons, that one must believe the actual structures common. And, indeed, what more natural than for men, in those times when fighting was the business of the world, to take advantage of the hints offered them on every hand in the caves and quarries of this rock-bound land?

Much later, when years of peace had made a way for leisure and enjoyment, they hewed out a theater in the mountain side, laid their tiers of seats about the slopes of some cup-like hollow of the hills; or, perhaps, utilized for the purpose the basin of some long extinct volcano, as was done in later years, so legend tells us, by the founders of Siena.

The poems of Homer introduce us to a different order of things, a state of society where, side by side with a lawless barbarism in manners and social customs occasionally lighted up by a tenderness and grace of feeling almost divine in their beauty, we find the most exquisite refinement in material things; the first indications of the existence of architecture proper; and the arts of design in woven stuffs, in metal work and jewelry, in furniture and household utensils, in arms and armor, carried to the highest point they have ever attained.

The more I read in Homer, and as I must use a translation, I like best the homely literal rendering of Bohn's edi-

tion, the more am I impressed with the beauty of the world he describes, and the more unanswerable is the argument urged by this pervading and inexhaustible beauty against the claims of Schliemann's huts and their savage store of pots and pans, to represent the palace of Priam, or to suggest the house of Ulysses, or the dwelling of Alcinous. Either Homer had seen what he describes or he had not. If he had, then it would be absurd to suppose the Troy of Schliemann to be the Troy of Priam. If he had not, then how glorious was the imagination that could so transform these squalid realities into a beauty and refinement that the highest modern civilization, in Europe at least, has never overtaken.

The architecture described by Homer is purely domestic; the temple is the house itself, the altar is the hearth. The highest flight of description is that of the house of Alcinous with the garden that surrounded it. It is a fairy palace, and we can only use it as an idealized picture translating its terms of splendor into ordinary speech by the aid of hints derived from other parts of the poem.³

We gather from Homer that the model was the same in his mind, for all parts of the Greek-speaking world, in Asia Minor, on the peninsula, and in the islands. The houses are lofty, and in some cases at least two stories high, since we read, among other instances, of Penelope ascending and descending the lofty stairs of the house. They were furnished with porticoes, and in the warm weather beds were often laid on these porticoes for the accommodation of guests. These porticoes may almost be called the essence of Greek building; in Homer, especially in the *Odyssey*, they are continually mentioned; the people sat in them in the day-time, often eating and drinking in their shade, or slept in them at night. Ulysses sleeps under the sounding portico of the house of Alcinous while the host himself lies down in the recess of the lofty house; and Achilles orders his companions, servants, and maids to place couches beneath the porch for Priam and the herald, and to spread beautiful purple mats on them, and embroidered carpets over them, and to lay on them well-napped cloaks to be drawn over all. "In the poorer houses we find the same provision for shelter; the house of Laertes, the old father of Ulysses, is surrounded by a shed on all sides in which his necessary servants fed, and sat, and took rest. These porticoes were for coolness and shelter in good weather; in winter there was provision for warmth, and there were chimneys to carry off the smoke."⁴

We hear much of the "orders" of Greek architecture, and to many all there was of architecture in Greece and her colonies is covered by that word. But these "orders" were necessarily of slow growth from rude beginnings to the perfection they ultimately reached, and all the preliminary steps are lost, or for the present hopelessly obscured. It would seem natural to suppose that the earliest houses in Greece were of wood, at least in those places where forests abounded, and later, when, partly because wood became scarce, and partly because the need was felt of more enduring structures, they began to build in stone, they borrowed many of the details of the construction of the stone houses from those employed in the wooden ones. The first separate building made in Greece to inclose the statue and altar of a god must have been built at a period far removed from the Homeric time, when we hear nothing of temples, although there are priests and sacrifices. All the temples whose ruins are now scattered over the Grecian world, are comparatively modern structures, many of them erected on sites once occupied by earlier structures whose ruins sometimes serve as a foundation for the buildings that have usurped their place.

It is probable that they are all reminiscent of a wooden architecture, although so long a time had elapsed since the time when the destruction of the forests made a recourse to stone necessary, that the origin of the details which betray their carpentry-origin had been forgotten. There is probably not one modern carpenter in a thousand who knows that the moldings he uses so freely to-day, the "coves" and "beads" and "fillets" and "ogees," were the result of ages of experience in working stone, and as used in his trade are purely imitative, and without esthetic or practical significance. Originally, no doubt, the whole building was of wood, as being the material most accessible; the portico was supported by trunks of trees, and the sloping roof constructed of rafters and beams. In all buildings that continued to be completely covered with a roof, wooden beams would be used, because that was the easiest and the cheapest way, but if the interior consisted of an open court surrounded by porticoes, beams of stones could be employed if desired; although such a procedure would always entail more cost than would be reasonable for any but public buildings: temples, open porticoes for shelter, such as abounded in the Greek cities, and civic structures generally.⁴

The Ionic column which, as its name implies, was an exotic imported into Greece from Asia Minor, had clearly a wooden origin; the capital was at first a piece of wood laid lengthwise on top of the post to give a better bearing to the main beam, the architrave. Such a construction is seen to-day all over the East; and the ends of this cap-piece of wood are carved into a variety of forms of which the *volute* is the most beautiful and refined. In a time when people were fond of discovering resemblances, the more fantastic the better, the Ionic column was said to have imitated or suggested the figure of a woman with the long folds of her *chiton* in the flutings of the shaft, and the puffs of her hair in the rolling volutes. Others pretended to see in them horns of rams suspended from the angles of the cap-stone. No one apparently looked for a natural development from a common sense original. The capitals of no two columns are exactly alike, since they were carved or finished by eye, and the "orders" are never alike in any two buildings, because each example represents a fresh attempt at obtaining beautiful forms and satisfactory lines. We nowadays talk about the Doric cap, the Ionic cap, the Corinthian cap, and lay down the rules for drawing them all, forgetting that the model now accepted must be the one that has carried off the palm in modern judgment from all the various contestants.

The model chosen for the Doric is that of the Parthenon; because in this building we have by common consent the finest result in the search for beauty of proportion and perfection of line. Every part of the Parthenon was absolutely significant of its purpose; it was a practical building in the first place, its beauty and its charm came from its exquisite proportions, the perfection of its lines, and finally from the painted decoration which covered it, a treatment derived like all the other features from the earliest models.

So much of homogeneousness as was to be found in Greek architecture came from the constant element of common sense and adaptation to actual necessities that lay at its foundation. Variations of style were slight, and rarely met with in the main design, and were chiefly shown in the ornamentation. The Philadelphians of Sparta cultivated simplicity, and were perhaps as content with uniformity as our sister city was in the good old days. The New Yorkers of Corinth, on the other hand, had a more festive and luxurious mind, and made a fame for their city by an ornate style of building typified by the florid but graceful capital they invented, no less than by the fine brass to which they

gave their name. Between these two, the Bostonians of Athens pleased themselves with a certain reserve lighted up by a fastidious elegance in form and detail, the impression of a refinement evolved by long intercourse with the most polished people of the Asiatic civilization. All these styles existed together in the full historic development of Greece, but they had different origins and were, on the whole, survivals of a forgotten past rather than expressive of the time with which we connect them in our imagination.

It is natural to suppose that as in the blooming time of Gothic architecture all that was best in the arts of every kind went to the enriching of the cathedral, so in Greece in the height of her commercial prosperity, the temple gathered into

itself all that art could bring to adorn and glorify the houses of the gods. But we should as much mistake were we to fancy that the ideal beauty, the perfection of line and form, the intellectual subtilty of the Parthenon were typical of the city of Athens, as if we were to imagine the Sainte Chapelle,⁵ that miracle of man's genius in building, rising into the air like an exhalation, faint with ecstasy, sublimed by prayer and song, to be typical of the Paris that lay about it in mediæval squalor and filth. The Parthenon typified all that was best in Athens, and represented the ideal aims of her people in religion and in art, but it was an ideal to which, as a whole, her architecture hardly can have attained.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[February 3.]

How are we to know which religion to choose of the many that offer? Why should we be Christians rather than anything else?

There are two ways of judging of any man: by what men say of him, or by what we ourselves find him; and so with Religion. Outside, and themselves sufficient, stand miracles, prophecy, history, testimony, ready to give their evidence: within, there is the self-demonstration of moral goodness. I can only glance at either; but I shall mainly speak of the second. A few sentences on the first, however, may be of some use.

With the metaphysical objections to miracles, as impossible, I have little concern. Still, it does seem venturous for weakness and ignorance to limit omnipotence, or map out the paths in which alone it may travel. It does seem a rather heathen notion to make God sit a step below Fate on the throne of the Universe. To have Him supplanted throughout Nature by His own laws, till like the jumble of human enactments, they paralyze action, is to bind Him down by conditions in every footstep of His government. Rely on it, He who makes the laws of the Universe can so select, combine, contrast, and modulate any number of ten million laws, of which we know nothing, as to bring what notes He pleases from the great keyboard of Life or Nature. What we call laws are only stray glances, wide apart, beneath the surface of things, when all that is, pulses with mysterious force. Philosophy may see in them the wheels and springs that move the All; jacks wound up for ten thousand ages, to turn the Universe, with all its affairs, without the need of intelligence. The natural instincts of man, which are the inspiration of his Maker, think differently. Fate, controlling all things, but, itself uncontrolled, is a stage property stolen from the old Stoics, and repainted by their modern imitators. Vague philosophies, with their auroral fires, show most in dark skies, and attract for the time more notice than the calm shining of the day. To owls, bats, and the like, they may even seem permanently preferable; but, on the whole, most healthy judgments keep to the sun. Speculation is as delightful and flattering as it is dangerous. A new religion, or a new style of treating an old one, creates a fashion for the time. It lets us talk; gives us an air of inquiry and thoughtfulness, and lets us contrast ourselves favorably with those who content themselves with established views. But this capricious and light mood is quite out of place in religion. In spite of all the confidence of new apostles, there is a very just presumption against their authority. We know so little, and that so

imperfectly, that caution and modesty urge the greatest care. Our logic limps; our ignorance joins irreconcilable premises; we proclaim old errors as new truths. In thought, as in dress, there is only a certain circle of possible change, and a thing becomes new by being sufficiently old to have fallen into disuse. We argue triumphantly when no one can contradict, and establish conclusions which a little more knowledge would overturn in a moment. Minnows may settle it that there are no tides in the ocean because there are none in their brook; but it is only because they are minnows. The Siamese emperor thought it an insult to his common sense to be told that water grows solid in Holland. Tides and ice were contrary to minnow and Siamese experience; violations of the laws of nature; miracles, in short; and, therefore, *à priori* impossible. Unfortunately, our Universe is only a shade larger than theirs, and our knowledge only a candle in the infinite dark.

Experience is every day enlarging, correcting former opinions, and dogmatizing afresh. Our pride and vanity are hopelessly given to map out the highways of Nature, and to limit her to these alone in her vast domains. As if we knew the thousand by-paths along which she may sport herself as she pleases!

A miracle must be treated by the same rules of evidence on which we receive anything else. To argue a thing impossible, in presence of trustworthy proof that it happened, would be too much for the keenest logic or the most refined metaphysics. But men's brains do catch them in such very strange cobwebs.

In the case of Gospel miracles, the number and character of the witnesses, men sober and calm, who speak of what they saw or heard, in a matter-of-fact way, very different from that of heated enthusiasts; the utter want of a motive to propagate an imposture; the impossibility of conceiving such men as St. John or St. Paul lending themselves to deception, and the equal impossibility of their being deceived as to what they themselves did, as well as saw done, weighs so heavily, that I can see no way of rejecting their evidence without disallowing testimony altogether.

[February 10.]

External proofs, however irrefragable, cannot be always available. They imply education, and reading, or the instruction of others; something outside the Bible itself, and not open to all.

If outside proof be indispensable, the Bible must be imperfect, and, instead of being supreme, must hold its au-

thority from that by which its claims are established. A Bible, in that case, sent out by itself, would be simply a warrant without a signature: a commission without the seal. But there is no hint of such a state of things, in Scripture. It makes no allowance for ignorance; suggests no exceptional cases; but demands acceptance on its own merits. Not a word is said of supplementary proof to induce belief; it claims to carry the grounds of conviction with it. Its whole tone and language waive off any officious support. External proofs, it, as it were, says, "are well in their place—lamps, to guide to my gates; but, even without them, light fills my temple, and streams out into the darkness, for truth shines with heavenly brightness, and the Bible is her peculiar shrine." Scripture, in short, must be its own proof. To have to go outside for its warrant would be fatal.

In what does this inherent, universally patent evidence consist? Universally patent, that is, to the mind open to hear, for deafness must blame itself, not the summons that suffices for others. It must be something in the Bible that has its corroboration in our own consciousness, and, as such, can be nothing but the support of our moral sense and natural instincts. To feel a thing true is a higher security than any laboured argument: it endorses it with the assent of our inmost being. If, then, there be in man an echo of Christian truth, catching up its doctrines and counsels, and whispering them back as its own voice, there needs no more, for either peasant or prince. To have our own nature bear witness is as if God Himself had spoken, for the instincts within us are His creation. The truth written on the heart had the finger of the Almighty to trace it, as much as the tables on Sinai.

It was a favorite argument of the Fathers, when disputing with heathenism, that there was just such a concurrence between the Breast and the Book. They used to speak of the Testimony of the soul, naturally Christian, urging that our religion was no new invention, but only the expression of the long pent up, inarticulate, voice of humanity. They were right. The chimes lie slumbering in the bell till the stroke awakes them; and what is harsh clangour at hand, comes back from distant echoes in sweet music. Christianity is the tongue that gives our wishes fitting voice; the soft return, in articulate clearness, from the Eternal Hills, of the wail of cries and prayers that rises, bewildering, around us.

[February 17.]

The Bible doctrine of God is, I think, sufficient of itself to prove a divine source for the documents that embody it. Compared with either Pantheism or Heathenism, Jehovah alone meets the cravings of the human heart as to its God. To confound the creature and the Creator, and deify nature by transfusing the Divinity inextricably through the vast fabric of the universe, turns Him into mere force and motion, impossible to realize as intelligence, or as in any sense a personal object of worship. Still more: it is, in fact, a deification of man himself as supremely divine; for if the living power astir through all things be God, then man shows most of it, by adding to mere vital energy the higher province of thought and will. The highest manifestation of God is thus human thought—and man is his own deity. A doctrine of the Divinity which ends in finding no better God than man is a poor result of so much philosophy. To leap at the stars, and fasten in the mud, in such a way, does not commend itself.

Contrast this with the Scripture doctrine, and the infinite difference is apparent. Take any part, there is still the same All-wise, All-powerful Intelligence; no mere electric or magnetic current pervading all things, but a Being endowed with

moral qualities, of which our own nature is a faint, because injured, copy. There is no confounding Him with His works for a moment. How is it that in Scripture only are we safe from the dreamy abstraction—the vague Nature God, of ancient and modern philosophy; and find, instead of this divine ether, pervading space, a Being to whom we can look as our great exemplar and loving Father?

The gods of the various heathen mythologies stand no comparison with the God of the Bible. The gods of the East and West, alike, are worse, in many ways, than their worshippers. Homer's gods are only idealized, unearthly, immortal men, subject to nearly all our imperfections and passions, bound by the law of space, needing food and rest, hating and loving from mere caprice, often at variance among themselves, and kindling quarrels to embroil others. The Greek priests were wont to throw the shadow of one of themselves on the cloud of the sacrifices, and proclaim it the form of a god; their whole Pantheon was nothing more: mere human shadows thrown on the clouds. The ignorant peasants of the Brocken—the crown of the Hartz Mountains, in Saxony—sometimes see, at sunrise or sunset, a gigantic spectre on the mists of the opposite hills, and tremble before what they think a supernatural terror, which, yet, is only their own form, thrown on the masses of morning or evening vapour, by the rising or sinking sun. Such were and are the gods of heathenism, in every country and age. David was a contemporary of Homer, and in the 139th Psalm, which the best authority ascribes to him, proclaims the attributes of the Jewish, who is also the Christian, God. He worships a Being, omnipresent, omniscient, all holy; One who tries the thoughts, and guides the humble; the only and ever living God. We, at this day, read his words as the perfect and lofty conception of a spiritual and personal God. Still,—after 3,000 years, they reveal the sublime ideal, dwelling in light that is unapproached as unapproachable. There could be nothing more grandly exalted; nothing that commands more instinctive acceptance. Compared even with Plato's conception of God—the highest outside the Bible—it rises, immeasurably, into shadowy Alps of grandeur; for Plato, while in some sense hinting at a Supreme Intelligence, binds it down by an outward necessity, limits its power, and associates with it inferior created gods, the makers of men. The supreme essence, with that great thinker is only a metaphysical abstraction, above the vulgar, and not to be part of their creed—a dim conception, vague and impersonal, with no contact with men, or practical bearing on life; a mere Idea, rising in the brain of the philosopher, and, even with him, only a sublime speculation. Of a personal, perfect, living, omnipotent God, the Friend and Father, as well as the Ruler of men, antiquity had no conception. The God of David is found only in the Bible. By what light was He revealed—by what but divine? The sun and God are seen only by their own beams. This sun-truth shines with no created light.

[February 24.]

The character of Jesus Christ is, itself, enough to claim the Bible for God. It bears His sign-manual in every detail. As it stands in the Gospels and in the Epistles, it is unique and incomparable, and much more easily to be conceived as a transcript from a living reality than as a mere fiction; as that, especially, of so many independent writers, of so many temperaments, such various gifts, and often defective training. There is a perfect naturalness and freedom in the various documents, which show no trace of exaggeration or art: they are simple and unstrained, even when most above the plane of mere human life. Innocent as a child

and moved by the loftiest thoughts, He is painted with the same spotlessness to the last, and yet in no negative sense, like the mortifications of an ascetic, but in the midst of an active life, in which each day called out every varied emotion and impulse. He never hints at the need of repentance for Himself, though He makes it essential for all besides; but, in its place, He again and again claims a perfect faultlessness that sets Him above such a requirement. He has a divine patience that bears every form of trouble—hunger and thirst, a homeless life, the taunts of enemies and betrayals of friends, craft and violence, meanness and pride;—He moves amidst all, as the sun amidst clouds, emerging the same, as they pass, far below. He sets up a religion which rests on self-sacrifice; whose most vivid illustration is found in the grain that dies to bear; while promising rest to the soul even here, He demands that it be found bearing a daily cross, as He bore, and fainted beneath, His own. Such a principle was opposed to all that ever had, or has, obtained among men; it offered the highest joy, apparently by the surrender of all. In an age of local religions, and of unmatched exclusiveness and national hatreds, He announces a faith for the whole race, which shall unite them in a common and equal brotherhood before their common Maker and Father. Himself the poorest of men, He bears Himself with a noble dignity that awes rulers; and makes us forget the fact that He had grown up in the household of a Nazarene carpenter, by His kingly self-composure and perfect manhood. His teachings are as original as they are authoritative, embracing all that is grandest and most mysterious in time and eternity; in the nature and wants of man; and in the secrets of God, so far as they touch them. He draws aside the veil, with no faltering hand, from the future, and lights with a brightness all His own the darkness stretching over it, as no teacher has ever presumed to do in any country or age. And with all His loftiness there is no touch of the pride or arrogance of the Stoic, but a lowliness which attracts the humblest, as to their special friend. In a superstitious age, He has no superstition, but instinctively casts aside all human distortions and weak credulities. He is as broad in His charity as He is unbending in His spiritual demands, for He welcomes those whom His nation rejects; puts aside narrowness, however enforced by custom; and in an age of universal ceremonialism, lays stress

only on spiritual life. Unlike other teachers, the humblest understand Him, even when He speaks on matters the most sublime and mysterious, for He has none of the subtleties of the Rabbins; no tricks and perplexities of thought and manner; no abstractions or refinements; but, like the light, reveals by beams themselves invisible. As to morality, set Him alongside even the noblest of common men, and the difference grows as we study it. All the light of ancient philosophy, to use the figure of Coleridge, was little better, in the darkness of superstition and ignorance, resting on all things, than that of the lantern-fly of the tropics, moving in luminous specks, on the face of the night—mere gleams and points, of no avail in the gloom around; but Christ shines with a steady and universal brightness. Human philosophy, like a stream through yielding banks, flows stained and colored by the times in which it rises. But the teachings of Christ, like the river of God, clear as crystal, are unsullied by any polluting contact with His age or country. School after school has attempted to revive neglected systems of human masters, but all have failed: Christianity beckons us forward to-day as at first.

How can we account for such a phenomenon? It cannot be only because miracles are recorded of Him and His first followers, for they have long ceased, and they have been ascribed to many besides: it can be from nothing but the living power in His words and story. Other Faiths stand like girdled trees, monuments of decay, drooping and sickly. Christianity, like the tree of life, spreads its shadow with each passing century, and bears all kinds of fruits, and its leaves are healing. Its seeds, scattered in land after land, spring fresh and fair in every clime, with banyan groves from each single shoot. Most certainly Christianity is the religion of the future. Even now, it forms the public opinion of the ruling nations; its spirit is, insensibly, pervading the world. See how, for example, in India, it has called forth an attempt at reforming Hindooism; has shaken the whole system of Idol faiths, as the ground-swell of an earthquake shakes and rends their temples; and protests against the most sacred and long-established cruelties in their rites and worship. Buddha is a tradition; Mahomet has ceased to conquer: but Christ walks on the high places of the earth.—*Cunningham Geike, D. D.*

MUSIC AMONG ANIMALS.

BY THE REV. J. G. WOOD.

PART SECOND.

Be it remembered that in the previous paper we judged the musical powers of the gibbon, the lemur, and the mouse by our own musical standard, without taking into consideration that in all probability the animals have a standard of their own, and admire as the sweetest of music those very sounds which are most distressing to a human ear. Even among our own race there is a wide divergence in the standard of musical excellence. There exist human beings who are entranced with the bag-pipes and actually admire the long wailing howls with which every performance begins and ends. Again, some of my readers may have heard the Japanese orchestra, or "game lan," which lately gave performances in most of the great towns of the civilized world. I listened to and watched their performances with much care, and at first could make nothing of them. The instruments, which are quite as expensive as those of our own orchestras,

and are said to have cost two thousand pounds (\$10,000) looked for the most part like ordinary brass pots and pans, some with covers and some without. There were a very few stringed instruments, and those were of the rudest description. At first I could make nothing of the various compositions which were performed, and was unable to distinguish between the "Sweet Little Finger," the "Golden Rice-bird," and the "Flower of the Land of Solo." In all these pieces, a series of squeaks and wails were extorted from the wind and string instruments, aided occasionally by voices of a like character. Suddenly, several performers would each snatch up a pair of sticks, rush at a row of brass pots, and belabor them with a vigor that seriously endangered the drums of the listeners' ears. Bethinking myself, however, that an uneducated rustic among ourselves would be equally bewildered by classical music of the European type, and would be unable to distinguish between a composition of

Handel, Beethoven, Mendelssohn, or Wagner, I made the experiment of hearing the pieces again, and really did begin to penetrate their meaning. Let us take vocal music for another example, putting concerted pieces aside, and restricting ourselves to solo-singing. Our finest singers, whether male or female, are quite unintelligible to Oriental ears, while to us of the Western races, the solo-singing of a Chinese or Japanese vocalist bears the closest resemblance to the nocturnal duets performed by wandering cats.

Passing to the animal world, and trying to hear with their ears, I have no doubt that the squalling of the cat is as musical in pussy's ears as are the notes of a prima-donna to our auditory organs. Again, we sometimes ironically call the Frog by the name of "Dutch nightingale," forgetting that to the frog itself the song of the feathered nightingale is probably harsh and unmelodious in comparison with that of the smooth-skinned haunter of the ponds. Perhaps the Howler Monkeys of South America, whose yells make night hideous to human ears, may be under the impression that they are discoursing most excellent music, which is perhaps fortunate, as it has been calculated that the cries of a male howler are audible at a distance of two miles on land, and double that distance over water.

Waterton, than whom can be no better authority, writes as follows of this monkey: "While lying in your hammock in those gloomy and immeasurable wilds, you hear him howling at intervals from eleven o'clock at night until day-break. You would suppose that half the wild beasts of the forest were collecting for the work of carnage. Now it is the tremendous roar of the jaguar as he springs on his prey; now it changes to his deep-toned growlings as he is pressed on all sides by superior force; and now you hear his last dying moan beneath a mortal wound." All these weird-like sounds are intended for the purpose of attracting the females, and therefore must be musical in their ears. And, as Darwin rather wickedly suggests, the female howlers, like those of higher races, are best pleased by those who make the most noise. Concerts of a similar character are performed by the Long-nosed Monkey, or Kahau, of Borneo, the singers choosing sunrise and sunset for their vocal exercises.

I have often thought that the ceaseless shrieking of the Bats, as they chase their prey on a summer evening, are really songs as far as the bats are concerned. Parenthetically I may here remark that this very cry of the bat corroborates the hypothesis that music is determined by the ear of the listener. To most human beings, the nocturnal shrieks of the happy bats are so intolerable a nuisance that the involuntary listener is driven to take refuge in the house. Yet there are some persons whose auditory organs are so constructed that they are incapable of hearing the bat at all. This remarkable anomaly does not in the least depend on the possession of an "ear for music." I first discovered this fact in a very unexpected manner. One summer evening I was walking at Hampstead with a friend who inherited a natural genius for music, being the son of a well-known composer. The bats were so numerous, flew so low, and made such a noise that conversation was impossible, and I suggested a return to the house. To my utter astonishment my friend was absolutely unconscious of the piercing shrieks which penetrated my ears, and had been remarking to himself upon the perfect silence and sweet repose of the evening.

That many animals love music is well known, the common Seal being a familiar instance. This animal has been known to follow for miles a boat in which a musical instrument was played, or in which songs were being sung. Mice

also are well known to be attracted from their holes by the sounds of the violin, and to return to them when the music ceases.

On the other hand it is popularly thought that Dogs hate music, and show their dislike by howling when they hear it. Only a day or two ago I witnessed a ludicrous example of this habit. My house being near three fashionable sea-side resorts, several brass bands give open-air performances near the house. On this occasion a large black retriever dog had planted himself exactly opposite the band. He sat upright, with his nose pointing to the zenith, and poured forth such a series of long-drawn, ululating wails, that the spectators were convulsed with laughter, and the band-men could scarcely retain command over their instruments. Even the energetic conductor, who at first looked as if he would have been glad to annihilate the whole canine race, was not proof against the absurdity of the performance.

Now, it is perfectly evident to me that the dog was not actuated by either dislike or fear of the music. No one compelled him to listen to it. He went to it as a free agent, and, if he had disapproved of it, could have run away as fast as I should run from a band that was playing out of tune. But, in this case, the band was an exceptionally good one, and the music was admirably rendered. I have not the least doubt but that the dog was fascinated by the music, and so far from expressing disapprobation, in his own opinion was rendering effective assistance as an amateur vocalist. In a similar manner we may account for the habit of baying the moon, which is too familiar to all those whose bedrooms are within hearing of a kennel to which a large dog is chained. I have no doubt, however, that the dog has not the least intention of proclaiming his dislike of the moon, but labors under the impression that he is executing in her honor a nocturn which must enchant all who are fortunate enough to be within hearing.

Also, I have no doubt that the Donkey believes himself when braying, to be executing a vocal solo of the highest excellence, and that, according to the poet, "He sings both loud and clear." As some of my readers may be incapable of appreciating the song, I will mention a device whereby the Turks induce the too vocal donkey to be silent against his will. Just as before a cock crows, he finds it necessary to stretch out his neck to the utmost, so the donkey feels himself compelled to begin his performance by holding his nose in the air and his tail parallel with his spine. When, therefore, a Turk wishes to silence his donkey, he ties a tolerably heavy stone to the end of the animal's tail, and departs with an easy mind. When the donkey feels inclined to bray, and begins the usual preliminaries, he finds himself debarred from placing his tail at its requisite angle, and in consequence is unable to do justice to the bravura with which he was purposing to favor the world. So he postpones his song to a future opportunity, and peace falls upon the neighborhood.

Passing to the birds, we find ourselves launched into a sea of discrepancies. A limited number of birds, mostly belonging to the Old World, and restricted to the zones of moderate temperature, are gifted with powers of melody which are not only attractive to their own kind, but are equally grateful to the ears of man.

The supreme king of feathered vocalists, the Nightingale, is the acknowledged standard by which all other songsters are measured. At a respectful distance come the Larks, and then the Song-thrush and Blackbird, followed by a host of minor vocalists. The great mass of birds possess no real song, and of those which have been mentioned, the males

only are vocal, and the songs limited to certain seasons of the year. The nightingale, for example, can be said to be in full song for only six or seven weeks, the voice losing its liquid sweetness after the second month.

Strange to say, there are many birds whose voices are naturally harsh and dissonant, but which can be taught to sing in the sweetest of tones, and even to imitate man himself.

Psittacus, Eois imitatrix ales ab Indis,² sang Ovid² in days long passed away, his reference being to the Ring-parakeet of India. But, the Parrots of South America, Africa, and Australia equally possess the naturally dissonant voice, together with the capability of closely imitating the sweetest tones of modern music. Their natural voice is a deafening squall, but if they were to live with a Catalani, a Malibran, or a Patti,³ they would reproduce with startling fidelity the exquisite intonations of those queens of song.

Then there is the Bull-finch, whose natural song is of so feeble a character as scarcely to deserve the name, being nothing but a long-drawn whistle. Yet, when properly taught, this bird can imitate a flute or flageolet with such accuracy that it is scarcely possible to distinguish between the notes of the bird and those of the instrument. It will also learn to sing operatic airs, provided that they are not too long for its memory, and totally merges its own notes in the artificial melodies which it has learned from its tutor.

Then there are the Raven, the Magpie, and the Starling, whose natural voices are nothing but croaks and squalls, and yet which, like the equally harsh-voiced parrots, are able to imitate the human voice with wonderful perfection. So does the Piping-crow of Australia, whose natural tones are singularly full and flute-like.

As the nightingale is the king of natural songsters, so is the Mocking-bird the king of imitators. Our space being limited, for its wonderful performance as an imitator I must refer my readers to the pages of Audubon, Wilson, and Webber.⁴ My personal acquaintance with the mocking-bird is very slight, being limited to one individual who honored with his presence the Hotel Vendôme, in Boston, Mass. Unfortunately, both my visits to the United States took place in the winter, a season in which the bird is generally mute. However, I always talked to him, each time whistling a few bars of the "Minstrel Boy," and in a short time he began to whistle the same melody as soon as he saw me enter the room. Should he have survived the hardships of four New England winters, I have no doubt that he would now give me a similar greeting were I to enter the room.

If we except the "Dutch nightingale," which has been

already mentioned, and the bellowings of the Crocodilians, the Reptiles seem to be without music. It is remarkable, by the way, that the old Scriptural metaphor of the "deaf adder" should be accepted as a literal fact in some of the more rural districts of England. Along the back of the European viper, or adder, (which is assumed to be identical with the adder—i. e., cobra—of Scripture) there runs a chain of zigzag black marks which are believed by the rustics to be a hieroglyphical inscription, and are interpreted by them as follows :

"If I could hear as I can see,
Not man nor beast should get from me."

Even some of the fishes, such for example as the Maigre and some of the Gurnards, have the power of producing distinctly musical sounds, which have been likened to a number of drums being beaten under water.

Lastly, we come to the insects, many of which, such as Grasshoppers, the Crickets, and the Cicadæ, have long been celebrated for their musical capabilities. Even the hum of the Hive Bee has a musical language of its own, which is as well understood by the bees as is the trumpet by soldiers, or the boatswain's whistle by sailors. The song of the Mosquito, or common Gnat, is more familiar than pleasing. Then there are one or two insects, such as the Musk-beetle (*Aromia*), and the Death's-head moth (*Acherontia*), which have the power of producing when touched, a sharp squeaking sound which is rather startling to those who hear it for the first time.

Now comes a singular problem in physiology. It is evident that if insects are able to produce sounds, other insects of the same species must be able to hear them. But, where are the ears? Many theories have been promulgated, but none of them are satisfactory. Some scientists assert that the ears of certain insects are placed in their legs. This theory—for it is no more—seems to me to be absurd. The limbs of insects are appendages which have but a very slight hold on the body, and it is not likely that organs of such importance should be placed on limbs which might be lost by comparatively slight accidents. Then, insects have no true brain, and the little ganglion (or brainlet) of nerve-matter which animates each segment, only supplies its own segment with nerves. So, if the ears were placed on any other part of the body than the head, the sense of hearing would be restricted to that particular segment. That the sense of hearing must reside in the head is evident by analogy; but which the auditory organs are, no anatomist has as yet been able to decide.

TAXATION.

BY PROF. RICHARD T. ELY, Ph. D.
Of Johns Hopkins University.

An ancient fiction describes to us a state of nature which preceded government. This state of nature is represented as originally a delightful condition of innocence, but into it in some way or another discord and contention arose. Men here agreed to put an end to quarrels and restore harmony by surrendering a part of the liberty which had up to that time belonged to them, hence called natural liberty, to an authority which should preserve order. This authority they called government, and when men had organized themselves on a given territory or portion of the earth's surface, separating themselves from other men by a government of their own, they called themselves a state. This state held such authority as had been delegated to it and that was to maintain law and

order. Now the preservation of law and order involved expense, and it was a part of the original compact that the state should be allowed to exact payment for the service of protection. This money so exacted they called taxes and described taxation as payment for the protection of government.

It need scarcely be said that this is all pure fiction. Nothing corresponding to what it describes ever happened, for those cases which are usually cited are in reality very different in their nature. The state is older than civilized man. Civilized man is born under a government and his consent to its acts or his refusal to give assent, does not at all alter the fact of its existence. Civilized man is largely a product of the state.

Property, likewise, is a creation of the state. We are not now speaking of things which constitute wealth, but of the institution of property which gives to private individuals exclusive privileges in these things.

Law determines that some things shall be private property and that other things shall be public property. This is clearly seen if we compare various countries, for we shall find that what is private property in one is not private property in another. Railroads are regarded as private property in the United States, but in Germany they are, for the most part, the property of the people as a whole, that is, of the state. Similarly, we find changes from time to time in private property. A great part of the land in civilized countries which is now private property was once common property. In forests in parts of Germany, peasants may gather fagots for fuel. The law allows this. A change in the law might forbid it and make it theft. There are back of the law moral principles and to these the law should conform.

Now all this is of vital importance in bringing us to a true notion of taxation. As the state—and this word is used in its largest sense, including our federal government as well as separate commonwealths—determines what shall be private property, it determines the conditions of its existence, and it will be found, on examination, that nowhere has there ever existed any such thing as absolute private property. The rights of private individuals have always been of a more or less limited nature, and among the rights reserved by the people in their organic capacity will be found in every civilized state the right to take a portion of the wealth produced for such purposes as the law-making power may deem fit. The aim, of course, should be the promotion of the public welfare.

It has been said that there are no limitations to the right of the state to take private property. Canon Fremantle says that as the state for its purposes can require us to give up our lives, it also can ask us to surrender our private property. John Stuart Mill holds that public utility is the only basis on which private property can rest, and he argues against socialism because he believes that the public welfare is best served by private property in the greater part of the instruments of production.

Constitutions in the United States are the basis of the institution of private property, and thus largely control taxation, but constitutions themselves of course change from time to time and are but one kind of law, namely, the fundamental law to which other laws must conform.

We see, then, that the right to tax is a part of the right of private property. Both have grown up together and both are defended alike by constituted authorities. It may be said that to attack the one right is to attempt to invade the other. Curious as it may seem, Henry George, who denies the right of private property in land, disputes also the right of government to lay taxes, as ordinarily understood, and calls taxation robbery.

This conception of taxation removes a multitude of confused notions. Lawyers often say that taxation is a payment for protection, yet their law books tell them that those laws which apply to payments and debts arising out of failure to make payments, do not at all apply to taxes. It is sometimes attempted to defend public schools as adding to the value of private property, as if that were supreme, whereas, it is solely a question of the welfare of the land, and, of course, property is but a means to an end, and the end is man. The elements of private contracts are not present in taxation.

Taxes have been defended on another ground. It is said that government participates in all production, and is as

truly a factor in the creation of wealth as land, labor, or capital. Truly, this is so, for without government we should have anarchy and a return to barbarism, which would destroy all production. It is then held that as government is a factor in production, it is entitled to a share of wealth produced. This is a sound position, but peculiar principles regulate the share of government. The portions which go to land, to labor, and to capital, are determined by voluntary agreement, whereas government by virtue of its own sovereignty determines what share it will take. It may be asked, then, what guarantee have we that government will not take an undue share of the annual income of the country? We have the same guarantee that we have that government will not abuse its other powers—the moral sense of those who govern—also their self-interest. Government in a republic is after all only the people in their organic capacity, and the question is this: will the people injure themselves or suffer themselves to be injured? Self-government rests upon the hypothesis that they will not. Those who speak of everything which our various governments do as paternalism, have imported a European conception. Things are done for people in Russia, but when government does anything with us, it is simply one form of co-operation and is self-help or self-activity.

As it is essential that any reform of taxation should be based on a clear conception of taxation, it is further necessary, if we would act well, that we should proceed with a correct understanding of some general propositions applicable to taxation.

It is first of all to be remembered that *taxation in itself is not an evil; it is a blessing*. This sounds paradoxical, does it not? Nevertheless, it is true. Very generally increased freedom is accompanied by increased taxation. Compare despotism Russia's state expenditure for schools, thirteen cents per capita, with that of the enlightened and free republic, the state or canton of Zurich in Switzerland, one dollar and twenty-five cents per capita. It may be, however, more correct to say that governmental expenditures are large in all civilized nations, for expenditures are one thing and taxes are another, because there are other sources of revenue than taxation.

Small expenditures mean small results, and no money we pay begins to yield such returns as money paid in taxation, *provided always that it is prudently expended by a good government*. Let a small house-owner in a city like Baltimore, who pays, say fifty dollars a year in taxes, reflect on what he receives in return. He receives dollar for dollar, five times as much as for any other expenditure. Streets, libraries, free schools, protection to property and person, including health department, pleasure-grounds, royal in their magnificence,—all these are placed at his service. What private corporation ever gave one fifth so much for the same money? When we compare various countries at the present time, we find that expenditures of barbarous and backward countries are small—in some doubtless no real taxation—for the tribute of the East is different in its nature from taxation; it is more like ransom, something exacted of a subjugated people, not self-imposed taxes. So if we compare the past with the present, we shall find large increase in expenditures with advance of civilization. As an example of the increase in expenditures, the following may be cited: in 1688 the expenditures of Great Britain amounted to only £1,500,000; in 1815 they were £55,000,000, thirty-six times as great.

Another advantage of taxation is mentioned by the Scotch political economist McCulloch. This advantage of taxes will be described in his own words: "They stimulate individuals to endeavor, by increased industry and economy, to

repair the breach taxation has made in their fortunes, and it not infrequently happens that their efforts do more than this, and that, consequently, the national wealth is increased through increase of taxation.

"But we must be on our guard against an abuse of this doctrine. To render an increase of taxation productive of greater exertions, economy and invention, it should be slowly and gradually brought about, and it should never be carried to such a height as to incapacitate individuals from making the sacrifices it imposes by such an increase of industry and economy as it may be in their power to make, without requiring any very violent change in their habits. . . . Such an excessive weight of taxation as it was deemed impossible to meet, would not stimulate but destroy exertion. Instead of producing new efforts of ingenuity and economy, it would produce only despair."

Let us consider another paradox: *no country was ever yet ruined by large expenditures of money by the public and for the public.* Countries have been ruined by evils connected with taxation. Robbery and extravagance have frequently accompanied both expenditures of government and taxation, and these have ruined great nations. Rome may be cited as an instance. The case of France before the Revolution is also instructive. Books are full of the evils of burdensome taxes in pre-revolutionary France, but the truth is, that the total amount raised by taxation in France was ridiculously small as compared with nineteenth century taxation. The trouble was that the burden was unjustly distributed, and the wealthiest classes shifted the taxes on the weak and defenseless. France has since then prospered under heavier taxation. The taxes over which our forefathers in this country and in England fought, bled, and died, were not large, and the taxes in themselves were not the real grievance. It was evils connected with taxation against which they successfully struggled.

Let us next turn our attention to some of the *evil results of undue economy, or, more properly speaking, niggardliness.*

THE CHAUTAUQUAN in its issue for October last, alluded to the case of Duluth, Minnesota, and Denver, Colorado. Typhoid fever broke out in both this fall on account of failure of those cities to spend sufficient money for public health; and a few years ago, Memphis, Tennessee, lost two thirds of her population and one fourth of her commerce on account of a niggardly public policy. "And still," says the editor of THE CHAUTAUQUAN, "city councils hesitate about incurring the expense of sewers and water-works."

A scandal has arisen in Brooklyn about overcrowding in an insane asylum, and short-sighted parsimony in cities is continually leading to waste and destruction. Our great cities now are failing to provide sufficient school accommodations for children of school age and large numbers are growing up to take their place among the ignorant and vicious poor. We can see in our national capital many results of the idea that that is the best administration which spends least. It is on that account that Congress refuses to pay the superintendent of schools in Washington a salary in proportion to the importance of the office. It is on this account that Congress has never yet made a decent appropriation for the library of the Bureau of Education, which is doing so valuable a work. It is on this account that heads of bureaus will not ask for money which they know they could use for the public advantage. It is on this account that clerks have actually found it difficult to get blotting paper and pencils for their offices. It is on this account that Congress reduced the appropriation for our national library building from \$10,000,000 to \$4,000,000—a shame and humiliation to us. How could money be better spent than

in erecting a suitable building for the greatest library in the country? Ought it not to be a grand building to symbolize the value of intellectual treasures and to impress upon the senses the nature of true riches? Now the building must be stripped of all ornamentation. One Congressman said truly, "Ten millions is after all only a per capita expenditure of twenty cents." But another Congressman replied, "Twenty cents means three loaves of bread." Perhaps this was a bid for labor votes, but could demagogism go further? The best part of the press laments this unseemly parsimony, but it should remember that it is a legitimate outcome of the notion that that is the best administration which spends least.

We must guard against parsimony as well as extravagance, and in some respects the former is more dangerous, because it more readily conceals itself beneath the mask of patriotism. We praise a private individual who spends bountifully, when his expenditures are justified by results. The case of a city is similar. We must be very careful, very prudent. What is needed is a more careful examination of particulars. We praise and we blame too much "in a lump." To cities and countries, as well as to individuals, does this proverb of Solomon apply: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." This is emphasized on account of the vast amount of nonsense talked about the large expenditures of states and cities. More or less is wasted, more or less stolen, but after all comparatively little, and we observe that governmental expenditures have increased most rapidly where there is no suspicion even of corruption. Those are looking for a Utopia who seek to reduce very greatly expenditures of modern states and cities. We can make no headway against a great current of national life like that which brings about increased expenditures of governments. We must rather put ourselves in it and try to guide and direct it.

We have three main facts to bear in mind:

1. We must set our faces against all extravagance, jobbery, and robbery.
2. We must avoid the "too much" and the "too little." Prudent liberality will yield best results. We must look ahead. To conserve future interests is one of the special functions of government.

3. It is a hard thing for some to live under present burdens.

The remedies for the evils connected with taxation are in general of two kinds:

1. Better adjustment of the burdens of taxation.
2. Better utilization of public resources.

1. *Better adjustment of the burdens of taxation.* Our national taxes fall chiefly on commodities, that is, goods brought into the country from abroad for use here, and on a few articles produced in the United States like tobacco and intoxicating beverages. The question of national taxation involves the whole controversy respecting protection and free trade. A reform of the tariff is, however, consistent with protection as well as free-trade doctrines. The government is in the hands of protectionists. What they should aim at is simplicity in tariff taxes and a reduction in the number of articles taxed, so far as this can be done without interfering with protection. A substitution of specific taxes in the place of *ad valorem* should be carried as far as possible. Among thinkers there seems to be a general sentiment in favor of the retention of taxes on articles produced in the country, which are now taxed by the federal government. The question of free trade and protection is not involved. When the national government depends exclusively upon revenues from taxes on imported articles, the revenues are

too uncertain and too irregular, and yield least when most is needed.

The state and city revenues are largely raised by taxes on property. It is generally valued and all taxed at a uniform rate. The difficulty is that real estate, that is, lands and houses, is visible and can readily be found by tax assessors, while a great deal of property, say one half of all property, is in the form of stocks, bonds, instruments of credit, and the like, and often cannot be found at all. The result is that real estate often pays an undue share of taxes. The problem is a better adjustment of the burdens of state and local taxes so as to make those pay their share who own invisible or easily concealed property; also so as to make that considerable class contribute something to the support of government, who have little or no property, but enjoy, nevertheless, large incomes, sometimes larger than the accumulations of the life-time of the ordinary man.

An income tax seems the most promising remedy, but against this there is in many quarters an unreasonable prejudice. All efforts, however, to find personal property have so far proved unavailing and there is no prospect that they will succeed better in the future.

2. Better utilization of public resources.

By this it is meant that public property and its use should be paid for. Cities and states should stop making presents to corporations. If street-car companies use the streets, they should pay for the privilege. This is sometimes done, but

too often the public is robbed. The Baltimore street-car companies pay to the city nine dollars for every hundred they collect, but this is not enough. Where five-cent fares are charged, street-car companies in great cities can sometimes afford to pay as high as forty or fifty dollars to the city for every hundred they collect. Similar principles should be applied to other corporations using streets, like gas, electric lighting, telephone companies. It is, however, best for the city to manufacture its own gas and electric lights, and to provide itself with water. Dunkirk, in Chautauqua County, furnishes itself with electric lights on the principle of self-help, instead of weakly calling on a private corporation; and the mayor writes that each electric arc light of two thousand candle power, burning all night, costs only thirteen and a half cents, whereas in Baltimore we pay a private corporation fifty cents. A better utilization of public resources in Baltimore in the past would probably have reduced our tax rate over one third, and in New York City it would probably have reduced taxes over two thirds.

Our national government and our state and local governments spend probably eight hundred millions of dollars a year. Nevertheless, strange as it may seem, there is only one book which even tries to treat adequately American taxation, and that is the author's "Taxation in American States and Cities." This book must be mentioned because there is no other. In it will be found elaborated some of the suggestions in this article.

HOSPITALS.

BY SUSAN HAYES WARD.

PART II.

The first object of a hospital is to enable the sick to recover in the shortest possible time. To accomplish this, there must be skilled attendance, proper medicine, food, and pure air, as pure inside as outside the building. "The first requisite of a hospital," to quote Miss Nightingale, "should be that it do the sick no harm." But hospitals have not, hitherto, fulfilled this requirement. In crowded cities, the mortality in hospitals is much larger than calculations based on the mortality out of the hospital would lead one to expect.

Hospitals built in the eighteenth century or earlier were not constructed nor managed on hygienic principles. In the *Hôtel-Dieu* in Paris, in the sixteenth century, they had multiple beds holding from eight to twelve patients—the great bed of Ware held no more—but, owing to the number of sick, the beds were occupied in relays of patients; and forms were provided on which those could rest who were taking their turn out of bed. As late as 1788, each bed in the same hospital was intended to hold either two or four sick persons. With atmospheric connection between the wards, there were 550 beds on one floor, 1,200 beds in the whole hospital, and so many sick that they were placed in bed as close as they could lie; as many as from 2,000 to 7,000 being in the hospital at one time, and one out of every four died. Now, if more than ten per cent should die in our large general hospitals, many inquiries would be made into the matter.

In 1855 the statement was made before the Academy of Medicine in Paris, that a woman would incur less danger to life in giving birth to a child unattended, in the street, than in being delivered in the *Maternité* or the *Clinique*. In one case the analysis of plaster from the wall of a hospital ward

gave 46 per cent of organic matter. Would it be strange if zymotic disease originated in such a ward, or spread alarmingly, if once brought into it?

Among English reformers and leaders in the matter of hospital construction John Howard,² Sir James Simpson,³ Mr. Erichsen,⁴ and Miss Nightingale stand well to the front, M. Tenon and Tallet in France, and Dr. Billings in America. Of these, M. Tenon was the first to treat the subject with scientific accuracy. M. Tallet founded the system which now bears his name, and Dr. Billings has superintended the erection of what is perhaps the most perfect hospital building in America, the Johns Hopkins Hospital of Baltimore.

Good authorities say, now, that the more nearly a patient can be brought to the condition of being nursed in the open air, the more probable is his recovery; that a wooden barrack or hut is good for hospital purposes, but a tent is better; and that every hospital of four hundred patients should have fifteen tents for isolating wards. Tents are thus used in the City Hospital of Boston.

A few general rules, gathered from various sources, as to the site and construction of hospitals may be given here.

A hospital should be placed in an open space upon a dry soil, with an inclined surface. The space should be large; sixty yards for each sick person is the minimum space to be allowed. A hospital with eighty patients should have an acre of ground. This site should be out of the city both for economy's sake and for air. Smaller hospitals for urgent cases alone, and for clinical purposes, should be retained in cities; but so far as practicable, the sick should be carried into purer air for treatment. Hospitals in large towns should not be built for more than two hundred to two hundred fifty patients. As the constituents of the air inter-

mingle chiefly in a horizontal direction, it is ground space and not height that is to be sought for.

The Tollet system of hospital construction is considered the most perfect. This system, to quote a brief description, is "based on the subdivision of the sick into small and manageable numbers, lodged in single storied buildings, distributed over a sufficient area to prevent undue pressure upon space, and yet so connected as to be facile of access and administration. His wards are built upon the plan of the Gothic arch, to avoid all stagnation of air, or arrest of organic or other matters floating in it, by angles or corners of any kind; they are intended to be easy of heating and ventilation in winter and summer, without the adoption of expensive mechanical contrivances; to admit of the provision of ample superficial and cubical space for each patient; to be constructed of materials capable of the most perfect cleansing; and to be as nearly as possible fire-proof; to be provided with verandas to which the beds can be transferred with little or no disturbance of the sick, in fine weather; and to have the accessories of baths, water-closets, and dependencies of all kinds so completely cut off that they cannot at any time impair the atmosphere of the sick room. Provision is made in his distribution of the buildings for a careful classification of the sick and injured and for the isolation of all infectious diseases, so that every kind and class of sickness may be effectually treated in the same inclosure, without any risk of undesirable complications or injury either to the sick themselves, or to the inhabitants in the vicinity of the hospital."

Sometimes a lack of space, as in the New York Hospital, prevents the carrying out of these principles, but even then there will be an aiming toward them. In this case, being forced to build a single block building, the administrative and outdoor departments are below, the wards occupy not more than two stories, while the cooking and laundry departments carry on their work in the upper story.

The pavilion plan of building allows but one story of wards to be superimposed upon another, that there may be no common staircase connecting wards; and requires that the pavilions be separated from one another by a distance equal to twice their height.

In the ward, which is the unit of hospital construction, from twenty to thirty-two beds are considered a suitable number. The ward should be at least twenty-four feet wide, with windows on each side so as to secure good ventilation. If two beds are between every two windows (one is better) the distance between the beds should be not less than three feet, and the head of the bed should be removed a few inches from the wall. Ordinarily, ninety square feet per bed is space enough to allow, but for clinical purposes more space will be required if many students accompany the doctors in their rounds. Severe cases in the wards should have the beds empty each side of them. The walls and floors should be so finished as to absorb or harbor as little organic matter or dust as may be. A waxed floor is better than a scrubbed one. Dr. Billings has suggested that the hospital wards should be rebuilt every fifteen years, but that the administrative buildings should be permanent. Wards should not open directly into each other, but should be separated by such common rooms as dining or sitting rooms, or the room of the head nurse from which she can superintend a ward on each side of her.

For the comfort of the individual patient the bedsteads should be long enough, not less than six feet three inches, usually; the beds should be good hair mattresses, often remade (the remaking done in the hospital), laid on good springs; the sheets and blankets of good quality; the food

sufficient, strengthening, comfortably served, and appetizing. To make sure of this, the doctors themselves occasionally should eat a hospital meal as provided for the wards. Books, flowers, and pictures also should be provided. Each hospital has its own diet table and rules, and the amount of meat given varies in different countries and hospitals. Most important of all, the ventilation, plumbing, and heating arrangements must be as perfect as possible, and absolute cleanliness prevail throughout the institution.

Hospitals may be classified as general and special. General hospitals treat cases of all sorts, each making its own rule in regard to the admission of contagious or incurable diseases. Many general hospitals, like the London, have no maternity ward, but have a free maternity department whose doctors attend poor women who live within a mile of the hospital, at their homes. Medical schools are usually connected with some large general hospital. Of fifteen such hospitals in London, eleven are educational.

The training of nurses can be carried on successfully in a general hospital only. The first training school in England was founded in 1860 in connection with St. Thomas Hospital in honor of Miss Nightingale. Fourteen years later the school in connection with Bellevue Hospital, New York, was incorporated, the pioneer of training schools in America. There are also training schools for attendants upon the insane at a number of our large asylums. A large hospital affords the most scope for the education of doctors and nurses. In a large hospital, also, there may be more variety of treatment. Several doctors have similar cases, but each has his favorite method of treatment, and by comparing the success of different methods, much may be gained to medical science. Nurses' work can be better systemized in a large hospital, and the whole work can be conducted on a lower average of expense for each patient.

Bellevue and London are very large, but any hospital may be called large which has beds for a hundred or more patients. A medium hospital would have from twenty-five to a hundred beds, and a cottage hospital under twenty-five. War may require immense hospitals; there was one containing over four thousand patients during our Civil War. But though large establishments afford better opportunities for clinical instruction, more fame to the surgeons, and can be managed at a less cost per head, the average death rate is lower in small hospitals, and the risk to patients is less; though no doubt the death rate is increased in large hospitals by the larger proportion of desperate cases taken to them.

Public sentiment seems to be in favor of founding hospitals in large villages and small cities, and of establishing small reception hospitals in crowded localities occupied by the poorer classes. The Chambers St. Hospital of New York, though only a house of relief for the large New York Hospital, cares for an enormous number of accident cases in proportion to its size and equipment. Bellevue Hospital has also its reception hospital.

The system of Cottage Hospitals has worked well in Great Britain. There are more than two hundred in operation in the United Kingdom. These cost much less per bed than do the large, finely built hospitals of the great cities, and the patients get more individual attention from the doctor and nurse. The surgeon of a large hospital has greater surgical boldness, that of the smaller more caution.

Dr. Buck in his appendix to Ziemssen's Medical Encyclopedia says that the system of village hospitals would be welcomed by the country doctors of the United States. He suggests that the tax-payers of towns provide a building for the sick, a mere cottage would do, in most cases, but that

patients pay for their own medical attendance. It would surely be well that each village should have means to accommodate at a few hours' notice, patients stricken with any infectious disease. In Ipswich, England, in 1877, small-pox was imported into the burrough no less than twenty times without once getting a foothold, owing to the provision for isolating cases in this way. A few small hospitals of this sort are in successful operation in the United States, and they have been heartily approved by boards of health. Dr. Geo. Derby, of Massachusetts, writes that small hospitals in twenty of the busy towns of that state would be the means of saving life; and the Report of the insane asylums of the same state for the past year urges that all cities that can do so, provide local asylums for their chronic insane, so that the curative treatment of recent cases can be made better in the large crowded hospitals, and the cost of maintaining the incurables lessened.

There is a wide divergence among medical men as to the usefulness of Special Hospitals. Most will admit that some special hospitals are needed, such as those for small-pox or for orthopedic cases which require peculiar appliances and are tedious of recovery, or for eye and ear treatment, which seem needed for medical education; but many physicians would prefer special wards for such cases. Some, like Miss Nightingale, object even to children's wards, but would have them treated with the women. Few general hospitals admit incurables, though, for educational purposes, there should be some in every clinical hospital. Convalescent Hospitals seem to meet quite general approval. They originated in the United States, but have been generally adopted throughout Europe. In them the home feeling is made to predominate over the institutional one, and many hospital rules are relaxed or reversed.

If incurables are to be rejected by general hospitals that dislike to have cases sure to die on their hands, then asylums must be provided for them. A New York physician says that he has known a poor woman suffering from cancer to go from one hospital to another, in the vain attempt to find some retreat in which to lie down and die. No private house could take her, and no hospital would, as her condition was such as to render her presence offensive to other patients. A private room in a public hospital should be devoted to such cases.

One great danger with special hospitals is that they are liable to be used as advertising mediums by certain pushing physicians, or to get into the control of a clique who have special theories to advance or enforce.

Besides the special hospitals mentioned above, and those devoted to contagious diseases, there have been in most

(*The end.*)

THE POWER-LOOM.

BY CHARLES CARLETON COFFIN.

The first need of men in this world is for something to eat; the second is for something to wear. Homer clothes his heroes in the skins of animals. Aboriginal tribes in cold climates are always thus clothed. In temperate climes at some time far back in the ages, somebody discovered that rushes, grasses, or fibers of plants laid side by side might be crossed over and under alternately by other rushes or fibers, and clothing could thus be manufactured. It is not probable that the human race is indebted to any one individual for this discovery of the art of weaving, but that it was a common discovery by people widely separated.¹ The loom of

countries hospitals for women, nurseries, and the like. Many of these are conducted by medical men; but thanks to the change in public opinion and to the institutions that have trained medical women, there are now a number of hospitals for women and children, the medical corps of which are composed of women doctors. In Boston, the Woman's Hospital has its lady internes who assist in the infirmary and attend maternity cases in the home, and its training school for nurses. In London, too, the Woman's Hospital affords similar advantages to women physicians. By giving posts as assistant resident physicians to young women, it enables them to obtain surgical and medical experience such as they can get in no other way. These hospitals have thus been of great service to a number of young women at home and in England who have devoted themselves to medical work abroad. The Lady Dufferin's commission for supplying medical women for India has made good use of this Woman's Hospital in London. In other hospitals all such positions are filled by men, though the law of Massachusetts requires that a woman physician shall be in attendance at the state insane asylums. The reports from these woman's hospitals show as low death rates and as useful work done as those in the hands of medical men alone.

What then does the modern hospital accomplish? It checks the spread of infectious and contagious diseases, by isolating the patient. It puts within the reach of the poor the best medical skill and most approved nursing such as they could command in no other way. It affords the quickest possible relief in case of accident, and keeps at hand appliances for the comfort of the sufferer or for his healing such as could not be provided easily in the wealthiest home. It brings difficult cases from all classes of the community, under the eyes of the most skillful practitioners; it stimulates their professional pride, and encourages them to exert their utmost power and exhaust their resources to make new discoveries in the healing art and to perform cures hitherto deemed impossible. It provides practical instruction for young men and young women who are in training as healers. It has given us the new profession of the trained nurse, and so has made the establishment of a small hospital in every town a possibility; a thing that could not have been done before for want of the one or two trained women needed in the management of a cottage hospital. Lastly, it opens new channels of benevolence and helps to shorten the too wide distance between rich and poor, affording a common ground on which they can meet; and it gives opportunities of helpfulness and service to many who may now say without fear of rebuke, "Lord, when saw we Thee sick, and did not minister unto Thee?"

the Orient, of China and India probably has changed very little. The Orient is not the land of inventions. Mechanical appliances there are to-day as they have been for thousands of years. The looms in principle are like those which are still to be found in New England farm-houses, amid the mountains of West Virginia, North Carolina, and Tennessee.

The use of machinery in the manufacture of clothing has been a powerful agency in modern civilization. The invention of machines for knitting, spinning, and weaving, together with the use of coal, was the beginning of England's great-

ness in manufactures and commerce. Their influence in the development of modern civilization is incalculable.

It is noteworthy that the first movement in free thought, in antagonism to the dogmatism of the Middle Ages, and the first mechanism to release women from increasing toil, were coincident. During those years in which Martin Luther, Melancthon, and their compeers were wakening the world to a new intellectual and religious life, a German carpenter in 1530 constructed the spinning-wheel. Nearly half a century passed, however, before it was introduced into England. The spinning-wheel and the art of knitting were carried across the channel by the Protestant refugees from the Flemish Netherlands. At an industrial exhibition before Elizabeth, held in London 1578, there were eight young women who spun worsted yarn on the newly invented wheel and twelve children who knitted worsted hose. The weavers manufactured "washets," "darnix," and "caffa"—names that convey no meaning to our ears, except that they were cloths of some description.

The knitting-machine was the second invention—the device of a young curate of Nottingham, the Rev. William Lee.² He set up his machine in London, and Elizabeth went to see it; but was greatly disappointed when she found that it was a machine for knitting woolen, and refused to grant a patent on the ground that it would throw all the hand knitters out of employment.

Henry IV. of France,³ hearing of Lee's invention, invited him to France; but before he could get the machines in operation, the king was assassinated by the Jesuit Ravillac, and Lee having no one to aid him, died in poverty. These machines were taken back to England, and during those months in which the *Mayflower* was crossing the Atlantic the first stockings knit by the machines were placed on the market.

How strange that after the construction of this simple machine, a century rolled away without any invention of any description save the machine contrived by the Marquis of Worcester for pumping water by steam, which was unsuccessful, and of which we know very little.

The first improvement in the household loom was made by John Kay in 1738. It was a very simple contrivance, the attaching of a cord, by which he could make the shuttle fly more swiftly. In 1767, Hargreaves conceived the idea of turning several spindles by one wheel. Two years later Richard Arkwright, of Bolton, a barber, while shaving his customers, was thinking of a machine for facilitating spinning, and became so absorbed that he neglected his work. Whereupon his irate wife threw his wheels and bobbins into the fire. Nevertheless, she could not burn up the grand idea that had taken possession of him. He completed his machine, and employed a water-wheel to give it motion.

The next advance was the mule-spinner, invented by Crompton in 1775.

This was the period of the American Revolution. Possibly our patriotism may be quickened and we shall have a higher appreciation of what our country and its institutions are worth, by glancing at the condition of manufactures at the breaking out of the war. The home government had prohibited manufacturing in the colonies with the intention of compelling the people to purchase English-made fabrics. The cotton manufacture had not begun; there were few sheep in America and when the war broke out, English woollens were not to be had, and the people were compelled to wear clothes made of flax, or of flax and wool, called "linsey-woolsey." Shirts and undergarments were made from tow, the combings of flax. The flax plant when at the proper stage of growth, was pulled up by the roots, the earth shaken

off, the plants bound in bundles, taken to a smooth patch of grass and spread out to be rotted by the sun and rain, then rebound, put into the barn, and during winter it was "broken" and "swingled" by the men and boys of the household, then combed, spun, and woven by the women. The wool which was used in the manufacture of "linsey-woolsey" was carded by hand and spun on a large wheel.

The weaving of plain cloth in a household loom is quite simple, consisting of the throwing of the shuttle, first with the right hand and then with the left, a movement of the "batten," which beats in the woof thread, and the working of the treadles with the feet, after each throwing of the shuttle. It becomes more complicated when four or six treadles are used. Due care must then be had to the proper tension of the "warp," or longitudinal threads, a tension not sufficiently great to produce breaking. The shuttle must be thrown with the proper force. The beating in of the woof threads must be even.

The weaving of figured or colored fabrics is far more complicated. Before coming to the power-loom of the present time, it is needful to note what had been done in previous years. In the *Journal des Savants* of 1678 may be found an account of "A New Machine for making Linen cloth without the aid of a Workman." It was the invention of M. Gennes, a French naval officer, but it is not known that such a loom ever came into practical use.

During the middle of the last century, M. Vaucanson, inspector of silks for the French government, hearing a manufacturer complain that he could not get workmen who would give proper attention to weaving, invented a loom which was worked by a donkey, which it is said, wove more perfectly than any skilled workmen. The loom, however, did not come into general use.

The year before the battle of Bunker Hill, Robert and James Barber, of Billborough, England, invented a loom which could be run by horse- or water-power. The invention of Arkwright in multiplying spindles made it necessary that there should be some improvement in looms. The Rev. Mr. Cartwright who had been educated at Oxford, and who had given his attention to preaching, was visiting at Matlock in 1784. The American war was over. The independence of the United States had been acknowledged, and English merchants and manufacturers were flooding this country with their fabrics. The Rev. Mr. Cartwright heard a merchant make this remark:

"Arkwright's patent for spinning will soon expire, and then so many spinning machines will be set up and so much yarn produced that it will not be possible to find weavers enough to weave it."

"Then Arkwright must set his wits to work and invent a weaving mill," said Mr. Cartwright.

"It cannot be done," was the reply.

"I have seen an automaton play chess, and I think that a self-acting loom can be constructed," said Mr. Cartwright.

Although the Barber loom had been invented eleven years previous to the conversation, it does not appear that the Rev. Mr. Cartwright had ever heard of it, for it seems that he knew very little about weaving or the mechanism of looms, nor does it appear that the Barber loom was ever brought into much use.

The Rev. Mr. Cartwright saw that there must be three successive movements,—the movement of the warp threads up and down, that of the weft threads from the shuttle at right angles with the warp threads, and the beating in of the weft.

Having abundant means, he employed a carpenter to make a frame and a blacksmith to forge what iron work was needed.

When the machine was completed, he employed a weaver to put in a web of coarse material and had the pleasure of producing a piece of sail cloth.

In 1787, while the people of the United States were producing a constitution for the organization of the general states into a homogeneous nation, the Rev. Mr. Cartwright was improving and patenting his loom. He made a contract in 1791 for the use of four hundred looms at Manchester, but a mob of weavers burned the building and destroyed the looms because they feared that power-looms would throw them out of employment.

The world is greatly indebted to Joseph Marie Jacquard of Lyons, France, for what he accomplished in this art. In weaving figured silks five or six persons were needed to work the different parts of the loom. Jacquard believed that a portion of the work might be done automatically. Friends laughed at him; but his young wife had faith in him, and cheered him on. He sold his looms to obtain funds to construct his new machines. His wife sold her jewelry. She plaited straw hats for a living. Then came the outbreak of the Revolution. He fought on the side of the citizens. When the army of the Convention took Lyons, he secreted himself under the straw in the little shop where his wife braided hats. He subsequently joined the Republican ranks. After long absence in the army he returned to find his wife starving to death in a stable. All through the years he had been thinking how to get rid of the two "drawers" and "pattern readers" in working a loom, and, at last, through the help of a citizen of Lyons, produced a loom in which he wove a beautiful figured silk which he presented to the Empress Josephine.⁴

In the hand-loom, the weaver having his work always before him could notice instantly the breaking of the thread; not so in the power-loom. The Rev. Mr. Cartwright saw that to make his loom a success, he must give it eyes, if I may use the term, to see the instant the break occurred, and to stay the further flying of the shuttle, till the break was repaired. He saw, also, that there must be a steady progression of the web, that each winding of the cloth upon the cylinder enlarged the cylinder and that there must be a corresponding motion devised; more, he saw that the web must be kept at a uniform width.

No mechanism springs complete from the inventor's brain, nor does any inventor so comprehend all movements and details that he can make his machine perfect. The evolution of the power-loom had only begun—to go on from that time to the present. Mr. Cartwright only partially succeeded in producing appliances that would accomplish the ends noted.

A quarter of a century passed before it could be said that the power-loom had any advantage over the hand-loom. As there is a great variety of fabrics, plain, figured, and ribbed cloth, carpets, velvets, fancy weaving—"overshot" and "undershot"—heavy and light weight goods, it will be seen that there must be no end of appliances and combinations of parts in the different looms. All the motions must be given primarily by one shaft. All secondary motions are produced by cranks, pulleys, wheels, cams, springs, or other devices.

The first power-loom was used wholly on plain cloth and so slow was the development of the mechanism that in 1813 there were only twenty-four hundred power-looms in Great Britain, and even these were regarded as in no way superior to the hand-loom. Mr. Lees, a writer of that period, doubted if they would ever supplant the hand-loom, or would even compete with the hand weaving of the Hindoos. He said:

"The Indian will obtain our twist (yarn), weave it into cloth, return it to England, and with all our boasted machin-

ery, all our steam looms and their subordinate preparatory machines, undersell us in our own markets."

An American gentleman, Francis Cabot Lowell, a native of Newburyport, Massachusetts, educated at Harvard College, visited England in 1810. He was a merchant. He believed that the time had come for the United States to undertake the manufacture of cotton goods. Mr. Nathan Appleton, another merchant of Boston, chanced to be in Edinburgh, and there were frequent conferences between them in regard to the establishment of manufactures. Mr. Lowell wished to see the power-loom, but they were jealously guarded and he could obtain little information as to the mechanism. He returned to Boston in 1813. He was not a mechanic, but Mr. Paul Moody, of Amesbury, Massachusetts, was an intelligent machinist and his services were secured. Mr. Lowell's store was in Broad Street, Boston, in which a room was set apart for Mr. Moody. Mr. Lowell worked with him, making the necessary mathematical calculations in regard to the movements. In the autumn of 1814, the first power-loom was taken from Mr. Lowell's store to Waltham. It was placed in position, the belts adjusted, a web for a piece of cloth thirty-seven inches wide, the standard sheeting cloth of the period, put in. When all was ready the belt was shifted to the moving pulley, and shuttles, treadles, harness, beam, and batten, all began their appointed movements. To those who beheld it, the loom seemed to be endowed with human intellect. And it was. In the movement of the several parts there was the intricate mathematical calculations of Mr. Lowell. In the movement of shuttle, harness, and batten, were the thoughts of Mr. Moody. From the first starting it was a successful machine, very different in its construction from the English power-loom. It was an American loom. The principal movement was produced by a cam, with concentric motion, afterward changed to a crank motion, now in universal use. It was successful, but not a perfect machine. Improvements were made which greatly quickened its speed.

In 1815 nearly all the goods in the stores of this country were of English manufacture. In Boston there was but one place where domestic goods were sold, kept by Mrs. Bowers. The cloth manufactured in this first loom was placed upon Mrs. Bowers' counter. The women of Boston felt of it, held it up to the light, said it looked well, but not one of them would purchase a yard of it, for it was made by a machine, besides it was American. We are not to forget that up to the breaking out of the war in 1812 the United States was not a nation, but only a congregation of states, with no well-developed national sentiment.

The goods manufactured in Mr. Lowell's power-loom remained on the shelves of Mrs. Bowers, and Mr. Appleton who had the selling of them, finding that the good ladies were not purchasing them, finally sent them to Mr. Forsaith's auction room, for he had discovered what others have since learned, that a great many people will purchase goods at auction which they would not think of buying at private sale. Mr. Lowell and Mr. Appleton would have been satisfied with twenty-five cents per yard, but the people readily bid thirty cents per yard at auction, and congratulated themselves upon the grand bargains which they were making.

In 1816 Congress passed a tariff bill which was mostly the work of John C. Calhoun, of South Carolina, but through Mr. Lowell, who went to Washington, the duty on cotton goods was fixed at six and one fourth cents per yard.

The degradation of the manufacturing population of England at that time was most deplorable. The operatives were of the lowest class in English society. Mr. Lowell and Mr. Appleton had seen this. They were conscien-

tious Christian gentlemen and the query came to them whether this degradation was due to the occupation or other causes. They could not discover anything in spinning and weaving which would deteriorate the morals and intelligence of the community. They saw that intelligence obtained in the New England school-houses was of a high order and they believed that they could turn it to good account in manufacturing. There was not much money in circulation, very scanty were the earnings of the people. Well-to-do farmers who wanted female help in making butter and cheese, in weaving and spinning, could obtain the best of girls for fifty cents a week besides their board. While wages were so low the price of cotton fabrics was very high. These are the prices at different periods:

| | | | |
|-------|-----------|-----------------|--------------------|
| 1816. | Sheetings | 37 inches wide, | 30 cents per yard. |
| 1819. | " | " | 21 " " |
| 1826. | " | " | 13 " " |
| 1829. | " | " | 8½ " " |
| 1843. | " | " | 6¼ " " |

While this reduction in the price of goods was going on, there was a corresponding increase in wages. In 1830 the operatives in the cotton mills of Massachusetts earned \$2.00 a week after paying for their board. This was the direct result of the power-loom. Up to 1830 there had been no advance in methods of locomotion and transportation. For passengers there was only the stage-coach, making from fifty to seventy-five miles a day. All transportation was done on slack water by boat or by the lumbering wagons drawn by six or eight horses along the turnpike.

Before the introduction of the spinning-jenny or mule machine, a girl with the spinning-wheel could spin a thread five miles long in a day, but she would walk three and a half miles while drawing out the thread. To-day a girl may sit in a chair watching a machine which spins a thread in a day, which will reach from Boston to San Francisco.

In 1816 an expert weaver might possibly weave three yards of cloth during the day; at the present time an experienced weaver will turn out from fifty to sixty yards of print cloths per day, or about eighteen thousand yards in a year.

The introduction of the power-loom was slow. On Sept. 1, 1823 the great water-wheel in the new mill erected in the new city of Lowell was started, and all of the looms were driven by the Merrimac River. Up to that date there had been only these few looms at Waltham.

Let us see what capital combined with inventive genius was

doing. Men were wanted to fell trees, dig canals, construct masonry; make bricks, mix mortar, carry hods; carpenters, joiners, brick layers, brass founders, machinists, iron founders, architects, men in every trade and occupation were called for to construct the mills and machinery. What were they doing previously? They were on farms, in counting-rooms, at their forges and benches in remote villages and towns, or at county cross-roads, earning a pittance by hard work, eking out a scanty living, with desires for a larger life, without the means of gratifying their longings. Society felt the thrill of a new life.

It is impossible in a brief sketch to follow the countless threads of the great social fabric affected by the power-loom and its related machinery in manufacturing. In the United States it was the beginning of commercial emancipation. In England it was the beginning of the present commercial greatness of that realm.

From 1816 to 1840 the power-loom was confined wholly to the manufacture of cotton goods; but during the height of the Harrison campaign of the last named year, Wm. Crompton, of Taunton, Massachusetts, who had made improvements in the cotton-loom, informed Mr. Edward Winslow, head machinist of the Middlesex woolen corporation in Lowell, that he had a loom which he thought could be adapted to the weaving of woolen fabrics. A loom was accordingly set up, a few alterations made, and a piece of cassimere produced—the first web of woolen goods ever produced by a power-loom. A remnant of the first web may still be seen in the office of the Crompton loom works, Worcester, Massachusetts.

In 1816 the shuttle of the hand-loom could be thrown by an expert weaver about ten times a minute. To-day the shuttle of the loom for weaving fancy goods flies about one hundred ninety times a minute, while on cloths for printing it flies at the rate of two hundred fifty times a minute. It is plain that the power-loom with its related machinery has been a mighty factor in the civilization of the nineteenth century. Industrial art since 1816 has gone on with tremendous strides. There has been a vast increase of convenience and comfort. Man's absolute needs are few, his wants are endless. Consumption keeps pace with production. The more we have, the more we want. So it has come about in palace and humble home alike, there are comforts and luxuries undreamed of at the beginning of this century, and a large proportion of these luxuries may be traced directly to the invention of the power-loom.

End of Required Reading for February.

FROM OUT THE EAST.

BY LUCY E. TILLEY.

Above the Orient, God must have stayed
His hand in passing, for her borders bear
The impress of His gracious giving; there
Dawn fires were kindled, there the wind was made
Fragrant with spices, while pomegranates drew
Within their veined hearts the dawn's red light.
His giving ceased not, 'twas an Eastern night
That held the glory of the Star and knew
The birth-hour of the King; an Eastern day
That saw Death conquered. In Life's morning men
Bend eager faces toward the West; but when,
As even cometh, with tired eyes they
Turn for their last earth-sleep, strange Eastern balm
Smites their worn faces into sudden calm.

A SUMMER MEETING IN OXFORD.

BY HERBERT B. ADAMS, PH.D.

Americans interested in the summer work of Chautauqua and in its Literary and Scientific Circle will be gratified to know that a summer meeting of University Extension Students was held for ten days at Oxford in August, 1888, and that Home Reading circles are now being instituted throughout England. It will be especially gratifying to Chautauquans to learn that these interesting experiments in popular education were suggested by the Chautauqua example.

In the May number of the *Contemporary Review*, 1887, appeared a noteworthy article by Bishop Vincent on "The Chautauqua Movement." This article attracted the attention of many thoughtful Englishmen, among others the Rev. J. B. Paton, D.D., of Nottingham, who personally conferred with Bishop Vincent during the latter's visit to England about the time the above article appeared. An acquaintance thus derived concerning the practical workings of the Chautauqua Literary and Scientific Circle and the summer reunions at Lake Chautauqua led to the formation of a Provisional Committee of the Home Reading Union, of which the Rev. Dr. Percival, D.D., Head-master of Rugby, was made chairman. He is our authority for connecting with the Chautauqua Movement the most recent of Oxford Movements. Upon the Provisional Committee were also the names of A. H. D. Acland, M. P.; Dr. Paton of Nottingham; Charles Rowley of Manchester, whom Baltimore students still remember for his pleasant description of recreations for working people in Ancoats; and Messrs. R. D. Roberts and M. E. Sadler, who are prominent leaders in the University Extension Movement for popular education by means of local lectures.

The Provisional Committee of the proposed Home Reading Union determined to initiate their experiment by calling a summer meeting of University Extension Students during the long vacation, when the absence of regular academic students would make the lodging and entertainment of a large number of guests an easy matter. Accordingly a little pamphlet containing a program of promised lectures and conferences was issued from the University Extension Office in Oxford, with an elaborate map, showing the local attractions as well as the topography of that oldest of English University towns. The means of recreation, such as boating upon the river Isis, tennis in Balliol College Courts, racquets and fives, bathing at "Parson's Pleasure, in University Park," were specifically described. Pleasant trips on the Upper and Lower Rivers were suggested. Special historical excursions to Blenheim and Woodstock were invitingly mentioned. The opportunities to see the various Oxford colleges, galleries, libraries, under the guidance of Oxford residences, could not fail to attract University Extension Students.

On Tuesday evening, the 21st of July, 1888, the opening meeting was held in the New Examination Schools at Oxford. The company present numbered upward of nine hundred. All had purchased a "Visitor's Ticket" for \$2.50, entitling the owner to admission to all the lectures. J. G. Talbot, D. C. L., member of Parliament from the University presided. The inaugural address was given by A. H. D. Acland, M. P., whose father, Sir Thomas Acland, together with the Bishop of London, was one of the original founders of the Local Examinations begun by Oxford about thirty

years ago. The lecturer called attention to the origin of the great popular educational movements on the part of the English Universities. If Oxford was the pioneer in Local Examinations of English Schools, Cambridge initiated University Extension by Local Lectures. The work was begun by Professor Stuart about twenty years ago. In 1872 Oxford followed the example of Cambridge and now there are twenty-five thousand University Extension Students throughout the country. Mr. Acland said that these modern developments "had increased the religious and educational earnestness, and the breadth and vigor of the intellectual life of the old universities." The lecturer spoke of the extraordinary development of educational effort in the towns and rural districts of England. Everywhere people were realizing the need of more elevating and refining influences to counteract the mechanical and dreary life of great industrial centers. The object of this visit of University Extension students was not, he said, that they might be stuffed with knowledge, much less to be examined. Mr. Acland said this summer meeting and the accompanying lectures were for the purpose of bringing the people into contact with some of the most distinguished sons of both universities. Visitors might not gather all the charm of Oxford, but they would learn something of its associations and traditions and would learn to appreciate the immense influence Oxford had exerted upon the current of English life and history.

A representative of the University proposed a vote of thanks to Mr. Acland for his inaugural address and said that the desirability of utilizing the educational advantages, the lecture-halls, libraries, and amusements of Oxford during the long vacation was clearly recognized and that this summer meeting of University Extension Students would mark a new epoch. He said, moreover, that it was the first time that ladies had ever come to Oxford in the long vacation in connection with any educational purpose. They had been known to come in considerable numbers during the summer term to attend the boat races. It may be added that a large number of the University Extension Students present at this summer meeting were lady teachers from the high schools of England. They were among the most appreciative of the summer visitors to Oxford and undoubtedly have transmitted to the classes under their instruction the intellectual impulse there received. From an article in the *Nineteenth Century* for October, 1888, by that excellent English observer, J. G. Fitch, on "The Chautauqua Reading Circle," it would seem that the idea of bringing school-teachers to Oxford in the summer vacation originated with the Rev. Mr. Barnett and the university men of Toynbee Hall. Mr. Fitch says: "An admirable device was adopted at the suggestion of Mr. Barnett and the Toynbee Hall settlers three years ago, by means of which a company of elementary teachers was invited to reside in Oxford for a few days in the long vacation, and was helped to make the visit instructive as well as recreative."

On Wednesday morning, the day following the inaugural address, began the regular lectures of the ten days' course. It is impossible, in this connection, to do more than mention some of the varied attractions of that interesting program. There were short and highly suggestive courses by such men as Thorold Rogers on Economic Method; H. Llewellyn

Smith on the Makers of Political Economy; L. L. F. R. Price on Great Economists from Adam Smith to Arnold Toynbee; P. F. Willert on Capital; Arthur Sedgwick on the Study of Greek Literature; J. Churton Collins on the Origin of English literature; G. Birbeck Hill on the Study of English Literature; H. J. Mackinder on Modern Geographical Method; R. G. Moulton on Faust; the Rev. W. Hudson Shaw on Savonarola, etc. There were also various single lectures upon famous men, for example, Machiavelli, Napoleon, Cardinal Wolsey, Edmund Burke, French Revolutionary Leaders. Max Müller gave a pleasant talk, in the Sheldonian Theater, on Language. A course of six lectures was given upon Geology from special points of view, such as Geology in the Field, Geology and Evolution, Geology and Industry, Geology and Scenery. Professor Sanderson gave two talks upon the Human Body. Special topics in Chemistry, like Combustion and Flame, were illustrated by experiments.

Some of the above lecture courses, notably those on Political Economy, English Literature, and Modern Geographical Method, were designed to be introductory to courses of home reading. For the guidance of private study in these subjects and in some others, for example, Dante, Faust, Shakspeare, English History, Geology, elaborate syllabuses of instruction were published in pamphlet form. It was recommended that reading circles should be formed among students attending University Extension courses at local centers and also that social groups or isolated individuals put themselves into communication with a university lecturer who by correspondence would act as leader. By means of the syllabus, or prescribed course of reading, containing topics and questions, the student is enabled to work methodically under the skilled direction of an Oxford tutor, with whom he is expected to communicate at fortnightly intervals for a period of four months. A single ticket entitles the student to eight letters of criticism from the leader and can be had for \$2.50 from the Secretary to the Oxford University Extension. It is hoped that the formation of Home Reading Circles will lead to courses of University Extension Lectures and that each institution will thus strengthen the other. Here is an idea for the perfection of Chautauqua. English university men have borrowed the Chautauqua plan of organized literary and scientific circles. Why should not Chautauqua adopt University Extension?

All of the class lectures at the Oxford summer meeting were given in morning hours, between 10.30 a. m. and 1 p. m., in the lecture rooms, examination halls, and museum. The afternoon hours were agreeably varied from day to day by visits to the different colleges,—Magdalen, Merton, Oriel, to the Bodleian Library, the University Galleries, the Ashmolean Museum, by garden parties, and excursions. There was a single afternoon lecture by Walter Crane, in the Sheldonian Theater, on the Educational Value of Art. Two afternoon conferences on University Extension were held in the Girls High School. At one of these conferences presided the Rev. Dr. Percival, Head-master of Rugby, formerly president of Trinity College, who has long been one of the warmest friends of the University Extension Movement. At these conferences there were interesting discussions concerning the best methods of promoting popular education. The Marquis of Ripon described the work of the London Society

for the Extension of University Teaching. In various parts of London "People's Lectures" had been given in short courses of three, with phenomenal success. Mr. Charles Rowley, himself formerly a workingman, told how a few of the men in large workshops at Manchester raised a popular subscription and secured a professor from Owens College to lecture to an audience of four hundred. The men paid one shilling each for their course-tickets and, as Mr. Rowley said, "did the whole job themselves."

Perhaps the most interesting exercises at the summer meeting in Oxford were held in the evening from 8.30 to 10 o'clock. The first night there was a *conversazione*, with an address by the Head-master of Rugby. Dr. Percival said the Oxford gathering was the symbol of the great change that was coming over England. In times past the universities had been to a great extent the monopoly of the classes and of the professions. Now they were becoming universities of the people and the real centers of national life. Dr. Percival also presided two evenings later at the Home Reading Conference. He said a meeting had been held about a year ago in London "to consider the question of home reading, in the hope of establishing some kind of a system which would have the effect of making home reading more interesting, more stimulative, and more educational." He said the idea was taken from the Americans and was originally suggested "by what was known in America as the Chautauqua movement." Dr. Percival then explained the English plan for promoting continued and systematic home reading among all classes of people.

At other evening exercises, Professor Jowett, the Master of Balliol College presided. He expressed his satisfaction in finding something going on at Oxford during the long vacation and such fine rooms used for such a noble purpose. He rejoiced in the progress of University Extension from the lecture room into the home and family through well-directed courses of reading. One evening the Bishop of Ripon gave a striking popular lecture upon the Prose Poems of the Day. The Bishop had in mind the great novels of our time and endeavored to show what a real moral force fiction has become in modern life; for example, Walter Besant's "Children of Gibeon." He said the novel had taken the place of the professor's desk, had turned the lecturer from his platform, and had even ascended the pulpit. He, for one, would say, "Novelist, preach on, if you will lift men higher; we have tried to do so to the utmost of our power, so God speed you, we are brothers in one common end." The very next day after this suggestive lecture on novels, the eloquent Bishop preached in the University Church on the essential harmony of culture and faith, of beauty and righteousness.

It would be delightful to linger at that spiritual and intellectual feast offered by the university men of Oxford to nine hundred representatives of the English people; to hear the "Story of Oxford" told anew; to listen to Mr. Frederick Harrison's discourse on the Great Books of History; to learn from Dr. Murray something of the mode of constructing that monumental work, the New English Dictionary, one of the literary pyramids of the nineteenth century. It would be pleasant to describe that closing concert in Balliol College Hall; but all such pleasures and descriptions must have an end. This article is but the faintest echo of things said and done beyond the sea, at the summer meeting in Oxford.

THE CITY OF THE SULTAN.

BY EUGENE L. DIDIER.

The American traveler in the East must not expect to find the comforts and conveniences that are so common at home. The people of the Orient know not the meaning of the word comfort, and are perfectly satisfied with a state of things that would not be tolerated in the United States. In Constantinople I found windows that would not shut, doors that would not open, and fires that gave no heat, dripping water-spouts, and thirty thousand dogs running at large by day and making the night hideous. You pass through streets choked with mud, and suddenly find yourself in a superb square lined with magnificent buildings,—kiosks, mosques, palaces of ministers, etc. In Stamboul you pass in two minutes from the noise and confusion of a market which takes one back to the Tower of Babel to a quarter as silent as a grave-yard. The houses seem deserted, and you could fancy yourself walking through the streets of Pompeii, when suddenly a light laugh is heard, you look up, a pair of sparkling black eyes glance at you for a moment, and then quickly disappear behind the casement. Advancing a little farther, you hear a gentle cough, and a flower from an upper window falls at your feet, you catch sight of a tiny white hand, and that's all. Musing upon these mysterious signs, you are awakened from your reverie, by the sound of a Turkish love song, but no singer is visible. You rub your eyes, and ask yourself whether this is the nineteenth century or whether you have been transported back to the golden prime of good Haroun-al-Raschid, and are living in the days of the Arabian Nights. But, turning around the corner, you see the carriage of the American minister dashing along, and you know you are in the nineteenth century.

Our ideas of Oriental life are very different from the reality. Instead of wearing a big black, white, red, or green turban, wide trousers, and a robe of bright colors, the Turkish gentleman dresses pretty much as a European or American gentleman. Some of the young men pride themselves on wearing the latest Parisian fashions, not even excepting a button-hole bouquet and a stove-pipe hat. Think of that, ye shade of Mohammed the prophet!

The Turkish women in Constantinople, instead of being buried continually in the recesses of their houses, are the greatest gad-about in the world. They are to be seen everywhere,—at the bazaars, engaged in woman's favorite occupation—shopping; at the markets; on the steamers going up and down the Bosphorus; they visit the Sweet Waters of Asia; they ascend the tower of Galata; are seen on the bridge of the Sultana Valide; in fact, everywhere except at the mosques, which they are not allowed to enter. Provided the Turkish women are at home before dark, they enjoy a perfect liberty of action. At home they are the mere toys of their husbands,—one day caressed, another neglected, and living in constant dread of being supplanted by a younger and fairer rival; for a Turk is allowed to have seven wives, if he can support them. A wife occupies a different part of the house from that of her husband. They never take their meals together, and only meet when he chooses to pay her a visit.

Constantinople is a city of strange and startling contrasts. From the water the eye is delighted with its many and varied attractions. Marble palaces, tall towers, beautiful gardens, and magnificent mosques meet the gaze in every

direction. The glowing sky of the south of Europe melts into the soft azure of the Asiatic heavens. The blue waters of the Bosphorus, lined with stately palaces, stretch out in unsurpassed loveliness until they blend with the beautiful waters of the Golden Horn. In Constantinople, distance lends enchantment to the view. The city which appears so attractive from the water, loses its gay and smiling aspect when you enter it. You land, perhaps in a fish market, where there is nothing to please the eye and everything to offend the nose. Escaping from this you turn into a grave-yard, descend a few broken steps, and you find yourself in a public square crowded with people, representing every nation of the East, and all busy, some changing money, others selling fruit, some mending shoes, all cheating if they can.

Pera is the European quarter of the city. Here the language is chiefly French, with a mixture of Italian, German, and English. Most of the hotels and shops are kept by Frenchmen, and French manners and customs prevail. The Grand Rue de Pera, the leading street in this section of the city, is so narrow that two carriages can scarcely go abreast on it. The cities of the East have no sidewalks, and men, women, dogs, horses, camels, and carriages mingle promiscuously in the middle of the street.

Constantinople combines in its varied population the people of three continents—Europe, Asia, and Africa—the Orient with all its mystery and magnificence, the West with all its dash and energy, Africa with all its fervor and fanaticism. You can light your cigar in Europe and shake off the ashes in Asia. The bridge of the Sultana Valide (Sultan Mother) connects Stamboul with Galata and Pera, the Turkish with the European quarter—the civilization of the West with the barbarism of the East—in a word, progress with stagnation, the nineteenth century with the Middle Ages. Standing upon this bridge any fair day, a moving panorama is presented, such as can be seen in no other city under the sun. People of every nation and every condition and occupation pass by, from the gorgeous pasha of three horse-tails to the beggar in rags and filth. In that sedan chair, lined with ivory, sits a rich Armenian lady who never walks on the street; immediately behind her is an African slave holding his mistress' pet monkey; a slender Greek gentleman dashes by on horseback, followed by a Catholic priest on foot; a Bedouin in a white mantle and a Tartar wrapped in sheep-skins are next seen; a gay Turkish carriage, filled with ladies robed in green and violet, rolls along, preceded by a eunuch on horseback, cracking a long whip and crying "larye" (make way), for these are some of the ladies of the harem. Those big bearded men, wearing bear skin caps and long daggers are Circassians; those long-robed figures, with their heads covered with gold-striped handkerchiefs, are Syrians; that solitary man, in a white petticoat, with his sash stuffed with pistols, is an Albanian; that tall, dignified gentleman, in black, wearing a silk hat and a clerical collar, is an English clergyman, and that hideous woman, uglier than the witch of Endor, who runs after him, is a mendicant demanding backsheesh; that stately gentleman, lounging in an elegant carriage, and followed by his pipe-bearer on foot, is a high and mighty pasha. And so they pass on, Turks, Greeks, Cossacks, Moors, Jews, Egyptians, French dandies, and half nude

Negroes, Caucasian beauty and Hottentot deformity, friars, priests, dervishes, all people, all colors, and all costumes from that of Adam to the last Parisian fashion.

Constantinople is the most cosmopolitan city in the world. You can be shaved by an Armenian barber, have your shoes blacked by a Hebrew boy, be bathed by a Nubian, be rowed through the Golden Horn by a Turkish boatman, buy fruit from a Syrian, pillau from a Greek, sail up the Bosphorus in a steamer commanded by a Dalmatian, be driven by an Italian coachman, have your pulse felt by an English physician, whose prescription will be prepared by a French druggist, and have your teeth filled by an American dentist.

The Turks are the laziest people under the sun, and by long experience have become perfect masters of the art of killing time. With them the highest earthly bliss is an absolute stagnation of mind and body. They eat five meals a day, sleep ten hours, and smoke everlastingly. The use of wine is forbidden by the Koran, but many of them drink secretly, get crazy drunk, beat their wives, smash the windows, and break up things generally, just as men do in more Christian countries. The Turks eat with their fingers, for the Koran forbids the use of knives and forks. Coffee is a universal drink and is ground fresh every time, the milk and sugar being boiled with the coffee. It is served in tiny china cups of quaint shape and workmanship. There is a mystery and magnificence in Oriental lands that fascinate the traveler from more civilized countries. Coming fresh from Paris, with its wide avenues and brilliant boulevards, its gay and animated people, its sparkling life day and night, I was at first disappointed by the dark, narrow, and dirty streets of Constantinople, swarming with a population that has never been counted, among whom every nation of the East is represented. But soon this disappointment gives way to delight, and the stranger willingly accepts the inconveniences in order to enjoy the novel and interesting scenes that meet him in every direction. Even the beggars that beset his steps wherever he turns, are looked upon with pity, and, if he has an artistic eye, he will sometimes drop a penny or two into their outstretched hands, while studying their picturesque rags.

The grand bazaars of Constantinople are full of interest, and give the visitor a better idea of Oriental life than anything else in the city. As you approach this region of Eastern traffic, you are assailed in all the languages of the Orient. What a rich and dazzling array of goods fills the eye in this bazaar! Carpets from Persia, shawls from India, silks from Broussa, brocades from Bagdad, scarfs of blue and gold, so transparent and light that they have been compared to sunset clouds, table covers embroidered with arabesque, golden veils woven with silver threads, robes of crimson velvet bordered with ermine and sprinkled all over with golden stars, mantles of green, orange, and purple, bridal veils sparkling with silver spangles, and the satin girdle worn by the Turkish lady on which no eye save that of her husband ever falls. The bazaar of perfumery next invites the attention. Here are to be found those famous perfumes with which the poetry of the East has made us so familiar,—the most precious attar of roses shut up in little velvet cases, and so costly that only the wealthy can buy it; here are also the seraglio pastilles for perfuming kisses, and kohl for coloring the eyebrows, henna for the finger-tips, soap that makes the skin as soft as silk, essence from sandalwood and myrrh, pomades for the hair, aloes to sweeten pipes, bags of musk, and a thousand other powders and fragrant waters that call up visions of fair women breathing an atmosphere of love and sighs. But it is the jewelers' bazaar

that realizes our ideas of Oriental magnificence. Here Aladdin's wonderful lamp has conjured up a vision of unparalleled beauty so dazzling that we rub our eyes and wonder it all can be real. There is a Brazilian topaz that would have delighted Madame Bonaparte; a diamond from Golconda, worthy to adorn the necklace of an empress; a turquois from Macedonia that might have fallen from the scimiter of a sultan; here are piles of necklaces of opal and pearl; rubies of priceless value and gems of every kind known to the lapidary. To refresh the eye, let us enter the pipe bazaar. Dear to the soul of the Turk is tobacco, "the fourth column of the canopy of voluptuousness," and every sort of smoking article is provided for the indulgence of this favorite luxury: chibouks with stems of cherry and rosewood, amber mouth pieces polished as crystal and set with diamonds, nargiles of silver, of quaint and curious shapes, sprinkled with gems and their tubes glittering with golden rings, a royal pipe such as a sultan might give to a foreign minister.

Although more than four hundred years have elapsed since the Turks planted their victorious banners upon the walls of Constantinople they have never felt perfectly sure of its possession permanently. The city at this day presents more the appearance of a gigantic camp than a great capital. The Turks have always lived in this state of insecurity, feeling that, at any moment, they might be driven from Constantinople back to Broussa, the ancient capital of the Moslem empire. The sultan and his ministers live in Oriental luxury and magnificence; the people live in Oriental squalor and misery. Abdul Hamid, the reigning sultan, is in the prime of life, being only forty years old. He is of the medium height, and rather slender for a Turk; his hair and eyes are dark, his complexion swarthy, and he has a decidedly prominent nose. He wears a full, black beard, and although not a handsome man, from the American point of view, he has a more intelligent expression than is usual among Oriental people. He is a man of progress, but has been thwarted in making reforms and improvements which he knows are absolutely necessary for the future welfare of Turkey. It is the interests of the ministers to maintain a conservative policy, and to oppose all progress, all change, all reform. But Abdul Hamid has been gradually getting entire control of the government, and in the course of time, if he is not cut off by assassination, he will adopt a line of policy in accordance with the spirit of the age. Nothing has so astonished him as the wonderful progress of the United States in wealth and population in so short a time, and knowing that much of our prosperity is due to the steam-engine, he is anxious to introduce into Turkey a system of railroads in order to develop the material interests of the country.

One of the strangest sights in Constantinople is the Mevlevi, or dancing dervishes. Their mosque is in Pera. They enter, one after another, with bowed heads, while a strange barbarous music is heard, producing a sound which has been compared to the wailing of the wind through the cypresses of the cemeteries. The dervishes were dressed in long, brown robes, which hid their arms from view. For a few minutes they whirl about with an air at once languid and majestic. Suddenly, their brown mantles are thrown aside, and they appear in white woolen tunics; the dance now goes on with greater fury than before, their eyes are half closed and their garments fly wildly in the air. The cry of "Allah" is heard, and they fall simultaneously upon the pavement as though struck by a blow. Then they rise, begin again in a slow, grave, graceful motion, between a walk and a dance. And so it goes on for an hour and more.

No description of Constantinople would be complete without saying something about St. Sophia which is the only mosque Christians are allowed to enter. Putting on a pair of sandals a world too large, I shuffled through the lofty vestibule to the main entrance, where my attention was drawn to the reputed tombs of Emperor Constantine and his mother, the Empress Helena. Passing into the sacred edifice I was at once struck by its vast size and extraordinary magnificence. Its lofty walls are composed of rich mosaics, around which are placed inscriptions from the Koran in Arabic written in letters of gold. Stately columns of green marble support the vast galleries, while high above our heads arose the superb dome. The appearance of St. Sophia at sunset, when ten thousand candles are lighted is one of incomparable beauty. When the Turks took Constantinople in 1453 all the Christian pictures and emblems were obliterated, but the Greeks intend to restore them when they regain possession of the city, which they expect to do some day.

The Turks are the most stupid people in the world. They make no changes,—as their fathers lived, so they live, what was good enough for their ancestors is good enough for them. A fire often benefits an American city, changing it as Augustus changed Rome from brick to marble, but a fire in Constantinople destroys houses which are not rebuilt, for the Turks being fatalists, believe that what it pleases Allah to destroy, the hand of man must not rebuild. So it is no

uncommon sight to see the charred remains of palaces, barracks, and mosques which were destroyed by fire and allowed to remain an unsightly mass of ruins.

When we remember that the Turks conquered the fairest portions of Asia and Africa, and were the terror of Europe for more than a thousand years, we are astonished at their present supine and demoralized condition. The proud empire of the Moslems after a long decline seems about to fall. How changed from those days when the haughty Grand Vizier of Soliman the Magnificent kept the ambassadors of Charles V. in his ante-chamber for a week awaiting an audience! During the last hundred years, Turkey has seen her finest possessions stripped from her without power to prevent it,—the Crimea, Greece, Egypt, Bulgaria, Servia, and Roumania. The Turks cannot but feel and lament their decadence, but they calmly and proudly submit to their fate, believing that whatever is, is right, that everything comes from God, that all things are foreordained, and the inevitable cannot be changed or stopped.

I entered Constantinople full of expectation. My imagination had been enkindled by descriptions of the lovely Bosphorus, lined by airy palaces; I had read of the strange enchantment of its narrow streets, and the incomparable beauty of the Asiatic heavens. I was not disappointed, but I must say that when I took my last look at the enchanting city, I was glad not to be numbered among the Americans residing in the East.

THE MODERN MIGRATION OF NATIONS.

BY HJALMAR HJORTH BOYESEN.

In the summer of 1867, when the woods were greener than they are now and the song of the birds had a note of inspiration, I strapped a knapsack on my back, and with three friends wandered through the length and breadth of Norway. When I recall the rapturous nonsense we talked (and much of it yet clings to my memory) and the virginal ignorance of the world which it betrayed, I grow envious of my lost self, and tender-hearted toward all youthful absurdity. I shall never rise to such sublime heights of folly again.

It was during this pedestrian trip through the wild Norse-land that one evening I stumbled upon a scene which furnishes me with a fitting introduction to this article. We had made over thirty miles that day, and were relishing our weariness with the zest with which we relished everything that came in our way.

If we saw a crooked old woman making coffee on an open-air hearth, or a dirty little boy angling for minnows with a bent needle for a hook, we apostrophized the former in appalling language as the Cumæan sibyl burning her rejected oracles, and the latter as a Hylas toward whom the river nymphs were outstretching their amorous arms from the cool depths below. It was marvelous what keen edges things had in those days, what vivid colors, what power to prompt poetic associations!

That which on the evening in question attracted our attention was a large gathering of men and women about the door of a farm-house. They were apparently discussing something of great interest; and as to us all things under the sun were of interest, we determined to find out what it was. We entered the yard, in a somewhat swaggering style, I fear, and learned that there had been a funeral in the house the day before. It is customary among the peasantry in Norway, when a man of consequence dies, to celebrate his

funeral with feasting and laudatory comment for two or three days—to drink a memorial wassail, as it is called. We were invited to participate in the feast and were nothing loath. Having been refreshed with food and drink, we set about learning the history of the man who had died. He had been a kind of chieftain in the valley; had been looked up to by all and wielded a large influence. Now the question was how to maintain the position and authority of the family without him. He had left five sons and three daughters, between whom, according to the law, the patrimony would have to be equally divided. But how could each of the five expect to maintain his father's position, if the farm were divided among them, and the shares of the daughters purchased? The family would in that case inevitably lose caste, and gradually sink into penury and insignificance. Even if the oldest son, by common consent, took the farm he would have to mortgage it for all it was worth in order to buy out his brothers and sisters. To go into trade (unless it be lumber-trade) rarely occurs to the Norse peasant, who prides himself on his race and ancestral influence. And when all expediences have been discussed and found wanting, there usually remains but one thing to do, and that is to sell the farm and emigrate to the United States. This was the conclusion at which the sons of the deceased chieftain had arrived. In America, they reasoned, each could have a farm of his own, as large or larger than the ancestral estate, and earn his living without loss of dignity. There were a great number of Norse communities in Minnesota, Wisconsin, Iowa, Illinois, and Dakota, where they could commence life with a fair prospect of success. We talked with several of the intending emigrants, and in every instance these were the reasons they advanced for turning their backs upon the country of their birth.

They dreaded sinking from the position of independent freeholders into that of tenants or mechanics or day laborers, and there seemed no escape from this alternative except by emigration. They all had the earth-hunger which is inherent in every man of Aryan blood (and in none more than in the Norseman), and those wide virgin prairies and forests of the West had something alluring to their fancy.

We presently learned that the groups about the door which had attracted our attention were discussing this problem, and were waiting for the school-master who had gone in search of an "America letter," received some months before, by a neighbor whose son Lars had emigrated to Minnesota. When finally the pedagogue (who was a small man with one long and one short leg) arrived, all crowded about him and stood craning their necks and watching him eagerly while he fumbled in his pockets (with a view to dramatic effect), and at last hauled forth a much soiled photograph and a dilapidated sheet of paper. The school-master was intensely conscious of his dignity, while he read stumbingly and in a solemn, sermonizing tone this missive from the other side of the earth. The writer, who had left home some five years ago, had been a poor lad who went bare-footed and hatless, arrayed in a pair of patched trousers, held in place by one suspender. And now here he was, magnificent to behold, in a ready-made suit of broad-cloth, with a shiny stove-pipe hat cocked on one ear, and one leg flung jauntily across the other, calmly insolent, like a veritable gentleman. Thus, at least, he impressed his late compatriots; and I imagine fully one half of them began from that moment to cherish a secret resolution to go to America. In a country where such transformations were possible there seemed no limit to a man's aspirations. And Lars' challenging, unabashed glance told of a spiritual metamorphosis no less remarkable. He stood no longer deferentially holding his cap in his hand when the judge or the parson went by, as he had done in Norway—on the rare occasions when he had possessed a cap.

In some years, he said in his letter, he would be coming home on a visit, and then he would show his countrymen how they treated that class of magnates in America. The letter was pretentious; full of comically innocent bragging, and crude, vain-glorious, swaggering democracy. But that was not the way it impressed the auditors. The photograph furnished so eloquent a commentary to the text, that the one fully justified the other. This boy had risen from penury and filth to the dizzy height at which this picture exhibited him. He was, as a matter of fact, a clerk in a clothing store, and he had good reason to brag of the ability which enabled him to improve his fortune and the country which furnished him with conditions, making such a rise possible.

This was neither the first nor the only time I have had occasion to watch the effect of the "America letter" in the Norwegian valleys and mountains. I verily believe that these innocent-looking epistles of which thousands annually descend in showers upon the entire land, have had much to do in strengthening the democratic movement which has overthrown the former oligarchic government and made Norway the freest country in Europe. A letter like the one I have described is a revolutionary document undermining in the heart of the recipient his inherited respect for the existing order and awakening a host of dangerous queries which bring "not peace but a sword." And it is invariably the rule to ignore privacy in correspondence of this sort. The writer has not only his father and mother in mind, while he indites his laborious message, but all his kith and kin, his old neighbors, and all who knew him. He

knows the letter will be handed about and read as long as there is anything left of it; and he pitches it accordingly in a sonorous key, adapted for publicity. He says little of his hardships, until they are long past, and much of his triumphs. Whether he has been successful or not, he trims up his little paltry achievements into an epic stateliness. The damp and unwholesome dug-out in the hillside, where he passed the first months of his arduous pioneering, with fever and ague and rheumatism for his steady companions, serves but as a measure of his comparative comfort in the draughty log-cabin where the chimney smokes when the wind is from the north. The gregarious instinct is strong in him; and whether he has plucked the golden apples of the Hesperides or not, he is anxious to get his kinsfolk over to help him in the quest. As long as there are hope and energy left in him, he is bound to make the best of his position, and to represent the country as, on the whole, offering an easier livelihood and more favorable social conditions than those of his native land.

I think this tendency which is inherent in every man who is loath to acknowledge himself a failure, explains certain strange phenomena in connection with the modern migration of nations. It is undeniable that thousands of emigrants exchange a modest prosperity and comfort at home for penury and misery on this side of the ocean. The indomitable hopefulness of the son or daughter who has preceded them (and who often turns out to be not at all so prosperous as had been represented) lured the old folks to abandon the secure, though modest, places they had made for themselves at home, and ignoring the difficulty of adapting themselves to new surroundings in middle life, to take the irretrievable step and endeavor to domesticate themselves in the midst of this tumultuous democracy. I have rarely found a case in which this attempt proved a success. It is safe to assume that a man, after he has passed his thirtieth year, ought never to emigrate—unless he has something in his past to be ashamed of, which he hopes will not follow him to his new home. No one can comprehend, until he has tried it, what it means to tear up one's life by the roots, and plant it again, when it is well grown, in a foreign soil. The mere fact that generations of your ancestors have lived, flourished, and died in your native land is a guarantee that its soil is adapted to your physical and spiritual constitution; and that you have there the most favorable chance to develop to your full stature of manhood or womanhood. But if for any reason, you conclude that this is not the case (and there are conditions which make such a conclusion rational), be sure you arrive at a decision of the problem early in life—the earlier the better. If you have reached middle life, do not allow the golden wheat fields of the prairie to entice you across the sea, or the alluring voice of your son or daughter to induce you to break up from your wonted associations.

The mere voyage across the Atlantic is a much more formidable undertaking than unwary emigrants are apt to suspect. When they stand, like droves of cattle, filling the street, outside the agencies of the transatlantic steamship companies, how little they dream of the sufferings that are in store for them in the steerage of the overcrowded steamers or of the trials and disappointments that await them when the voyage shall have been accomplished. Although the number of steerage passengers which a steamer is permitted to carry is regulated by law, and is proportionate to its tonnage, the law is as a matter of fact not enforced, and is, except in cases of flagrant violation, practically ignored. It is no rare thing for a National Line ship, or a Cunarder, to carry from eight hundred to twelve hundred emigrants; and the

discomfort and suffering that must result need no demonstration. The middle deck of the ship which is reserved for the emigrants is taken up on both sides with wooden shelves, serving for berths, arranged in tiers, one above the other; and between these there are aisles from six to twelve feet wide. The steerage is usually divided into three compartments, one reserved for single men, and another for single women, and the third for families. But the conditions of life on board are, nevertheless, such as to make modesty an inconvenient virtue. Particularly, during a storm, when the ship pitches and rolls, and all the five senses are being most unpleasantly affected, distinctions of sex are apt to be ignored, and men and women lapse alike into a state of callous indecency. The height of misery is, however, not realized until the storm grows sufficiently furious to necessitate the closing of the hatches. Then the air becomes in a short time indescribably foul; unearthly sounds and smells fill the confined space in which males and females, young and old, are tumbling about helter-skelter; and the vilest filth makes the passage-ways slippery and the air thick with its pestiferous exhalations. It seems a matter of no consequence, at such times, whether the ship is going to the bottom, and Mallock's query, as to whether life is worth living (if any one had energy enough left to answer it), would be settled in the negative.

The great events in the day to the steerage passengers as to their more favored brethren of the cabin are the morning ablutions and the three or four meals. It is a kind of international world exhibition (or at least the ethnological branch of one) to see the long procession of men and women from all the corners of the globe wending their way up the steerage stairs carrying their tin basins, towels, and soap in their hands. There goes a corpulent beer-bloated German of forty, peevish and boozy with sleep and yesterday's potations, followed by a lean, rascally-looking Greek, black-eyed, lively, and awake in all his senses. Next comes a big blonde guileless Swede, leading by the hand a young shy wife who is, if possible, still more blonde and guileless. A disdainful and revolutionary-looking individual, of doubtful nationality, with an air of having come down in the world, throws a glance of haughty weariness at the motley crowd in which he finds himself, and is in turn most contemptuously rated by a shrewd middle-aged Frankfort merchant, who drums a light tattoo on the bottom of his tin basin as he emerges into the fresh morning air. Tow-headed children in the queerest costumes the sun ever shone upon, and with straws or feathers sticking in their frowsy hair, tumble out upon the deck and stare at you with bovine wonder. Dazzled by your magnificence, as you stand leaning against the railing which separates your exclusive sphere from theirs, they draw near, and admire you, beautifully unconscious of their dirty faces.

The ablution is often a thorough-going affair. I have seen men strip to the waist in the full daylight of publicity, on a Saturday or Sunday morning, and conduct themselves with a frank immodesty, as if they were in the privacy of their own apartments. I dislike to add that I have seen women who took as little account of the men's presence as the men did of theirs. There are studies here in abundance for a *genre* painter, like Knaus or Verestchagin, and much good material too for the novelist and the historian.

At the meals again the international procession marches (as in the frieze of the triumph of Alexander); only this time the direction is downward and not, as before, upward. Again the Turk and the Greek rub shoulders with the Norse-

man and the Dane; a chubby little Dutch Gretchen knocks her tin cup against the head of the small Sicilian Antonio; and a diminutive snub-nosed Pat makes vain advances to a coy little Norse Ingeborg. The tin cup is as indispensable now as the tin basin was at the ablutionary ceremony; steerage passengers being required to furnish their own dishes. There is much eagerness manifested to obtain places on the benches that surround the long unpainted deal tables, and the officers of the ship are usually on hand to preserve order. When the first division of diners is seated, the stewards, carrying big iron buckets, filled with steaming soup, walk around the tables, filling each cup as it is extended to them. The soup is, as a rule, fairly good, and is regarded as the *pièce de résistance* of the dinner. A quarter loaf of bread is furnished with each cup of soup. The meat, whenever I have examined it, has been musty and well-nigh uneatable. But emigrants have robust appetites and are equal to any feat in the way of digestion. However, they usually complain bitterly of the quality of meat that is furnished them.

On his arrival in the harbor of New York, where the colossal Liberty is engaged in her troublesome task of Enlightening the World, the emigrant is apt to imagine that his sorrows are at an end. Whether he really believes that he can pick up money in the street for the trouble of stooping, and that the cobble stones, if he kicks them, will open and reveal a luscious oyster, is perhaps more than problematic. But that his notions of what awaits him beyond the fateful gate of Castle Garden are either hazy or extravagantly distorted admits of no doubt. How, indeed, was he to have obtained reliable information? European newspapers print, as a rule, nothing but libels on the United States or fictions in the style of Bret Harte; and his own kinsman who has preceded him, may have had his own reasons for painting the country *couleur de rose*. They are to me always a touching spectacle, these throngs of foreign men and women with strange costumes, and dull, bovine faces, who hang over the bulwarks of the incoming European steamers. How innocent, how ignorant, the great majority of them are! How bitter the trials, how arduous the labors, how galling the disappointments that are in store for them! Many of them will attain in the course of time, a modest livelihood, and a few become useful and prosperous American citizens. But how many failures there are for each success! How many go down before the winds of adversity, and among those who weather the gale, how many bring dismasted and damaged hulls into port!

I have often stood and watched them by the hour in that modern Babel called Castle Garden, as they file through the strait and narrow gate that admits them to their land of promise. With the long centuries of toil, tyranny, and degradation of which they are the unconscious results, how are they to develop into free and self-governing citizens of this great republic? For they bring not only brawn with them, fit to till the soil and redeem the Western wilderness, but they bring also brains, such as they are. Each one of them becomes a factor in the future of this nation, and collectively they become a very considerable one. As they spread toward all the points of the compass over this vast continent, they carry, each one of them, a small bit of Europe with them, within their craniums, and this bit of Europe will take shape, somehow or other, for good or for ill, in our social conditions, our laws, and our institutions. It is a nice question which our legislators soon will have to decide, the degree of international hospitality compatible with self-preservation.

PETROLEUM IN RUSSIA.

BY P. de TCHIHATCHEF.

Translated for THE CHAUTAUQUAN, from the *Revue des Deux Mondes*.

While the petroleum which contributes so largely to the wealth of the United States is found spread over a vast area of country, in Russia its principal production is confined to a region so small as to constitute an almost microscopic fraction of the great American domain. This locality is the Apsheron peninsula on the west coast of the Caspian Sea upon which is located the city of Baku. The peninsula constitutes the eastern extremity of the principal chain of the Caucasus Mountains. Its area is estimated at about 1000 square miles, of which not more than half has yet been tested for oil.

The fact that petroleum existed in Apsheron was known in a very remote epoch. Marco Polo relates that Baku furnished mineral oil to several countries of Asia, even to Bagdad,—which proves that this branch of industry is at least more than five centuries old.

All around Baku the soil, impregnated with naphtha, gives off carbureted hydrogen gas. In several localities, particularly upon the plateau of Sarachane, it begins to rise immediately wherever the soil has been disturbed to the depth of a few feet. When this gas ignites there occur those luminous jets, celebrated in antiquity, under the name of "sacred fires." The worship of fire having been introduced into Persia six centuries before our era, at a time when Baku belonged to that country, the adherents of the new religion might have paid all their reverence to the flames which shot up from this small place, so abundant were they. It is known from historical testimony that long before the Christian era thousands of pilgrims went to offer their homage upon altars erected at Sarachane. This place, situated at a little distance from Baku, acquired such an importance that in the sixth century after Christ the emperor Heraclius thought that he could not strike a heavier blow against the power of Persia than to take possession of this strip of country and destroy the temples of the Magi.

Some years later the Arabs forced the Persians to renounce the dogmas of Zoroaster and to embrace those of Mahomet; but several zealous adherents of the ancient belief fled to Baku where they re-established the temples of Sarachane and guarded the sacred fires. Thus it will be seen that the gases of Baku have been renowned for a period of twenty-five hundred years. Among the localities most remarkable for the escape of gases are the chain of the Chah-dagh Mountains, Mount Schoubani, and the gulf south of Cape Bailoff. The Chah-dagh Mountains, between Derbent and Apsheron, present the curious spectacle of jets of gas shooting up in perpetual flames. A similar scene is presented in Mt. Schoubani, located west of Cape Bailoff. But these jets are much more abundant in the gulf above named. The escape of gas is here so violent that the water all around is thrown into a tumultuous bubbling which resembles boiling. The inhabitants of Baku often go out in boats, and light the gas, which gives rise to a scene such as is thought to belong only to fairy land.

The wells of Baku present remarkable examples of variation in the different phases of their manifestation. For instance it has happened that after having checked with great effort the too impetuous flow from one oil well, which was causing great loss, some neighboring well which had proved to be

dry would suddenly begin to flow. This seemed to indicate that the two had struck the same vein in the earth. The second well becoming in its turn too violent, when an attempt was made to re-open the first, it has been found that it no longer would yield a single drop of oil and even would not exhale any gas.

Again, the same wells present in their flow most marked and sudden intermissions; they cease completely, and then re-open after a time with redoubled force.

This violent flow often causes heavy losses of oil, as it spreads itself over large surfaces of land, where it evaporates or is mingled with the soil. Another cause which occasions heavy losses is the conflagration to which the wells are liable, caused, it may be, spontaneously, or by accidental contact with fire. Such phenomena are unfortunately very frequent. For example, a powerful well was struck in 1887, which, shortly, without any ostensible cause, took fire, and as mysteriously extinguished itself. But in the three days during which it burned, it was estimated that the value of the oil consumed was at least \$2,800. Accidents of this nature frequently happen through the carelessness of the workers. Contrary to the laws, derricks are often built too close together, which readily permits fire to be communicated from one to another. It is so much the more to be dreaded as it is impossible often to combat the fire as great quantities of burning gas fill the air surrounding the well and render approach to it impossible. One well burned uninterruptedly during a period of three months.

That which especially characterizes the petroleum production of Baku is not only that it is obtained in such great quantities, but also the rapid increase in the rate of production. Mr. Schneider has given in a table covering thirty-three years, figures showing the annual production. The series shows some oscillations, several times going from more to less, but the general progressive movement is certainly extraordinary. In the year 1832, 9,828 tons were produced, and in the year 1881, 1,965,600 tons, showing the yield of the last year to be two hundred times that of the first. As to the daily production of the wells, on an average it far surpasses that of the United States. Mr. Marvin declares that the Apsheron peninsula and the small surrounding country are saturated with oil to an extent of which the most fortunate producers of Pennsylvania can form no conception. He compares the soil to a sponge dipped in water.

The average depth of the working wells varies from two hundred to four hundred feet. The minimum and the maximum depths are about one hundred thirty and four hundred eighty feet.

Some wells after a long series of years yield scarcely less than when first struck; others at the end of one year furnish not more than half of their first yield. Mr. Schneider thinks, however, that in general the wells of Baku produce more regularly and for a longer time than those of the United States.

The refining of oil had to contend in Baku with many difficulties, for the country is devoid of forests, and coal is found only at a considerable distance. Besides, thirty years ago there was no steam navigation on the Caspian Sea. In spite of all these obstacles a refinery was established in 1859 at

Sarachane, which at the end of three years furnished about fifteen thousand barrels of refined oil, and the progress was so rapid that notwithstanding the heavy taxes which the government placed upon the refineries, the production in 1881 amounted to about one and one half million barrels, showing that in thirty-two years it had increased one hundred fold.

In the refining of the oil, there is deposited in the still a heavy substance, of black color, which the Russians call *ostatki*, the residuum. As this constitutes a large percentage of the mineral oil, immense quantities of it are formed. Fortunately an engineer and able chemist named Lenz found a means of utilizing this substance. He discovered a means by which it could be used as fuel for steam-boats, and thus rendered a great service to navigation on the Caspian. Up to that time all vessels had been using wood and coal brought from great distances and necessarily very expensive; but to-day they burn only this new kind of combustible, which has proved in every way much better than coal, for not only can it be procured at a home market, but it gives off fully as much heat, occupies only about half as much space in the ship, and does not cause any uncleanness.

Two other serious obstacles with which the petroleum industry of Baku had to contend, were: first, the difficulty of procuring at reasonable prices vessels for transporting the oil—a difficulty caused by the lack of forests, which has already been mentioned; and, second, the isolated position of the place, separated as it is by great distances from all the markets of Europe. But these have both been overcome, or at least in a great degree lessened. The Nobel brothers have succeeded in effecting the transportation of the petroleum by means of steam-boats so constructed as to carry without tanks or barrels large quantities of it; and by sending these vessels over the large rivers of European Russia, ready markets are found in the interior of the empire.

Moreover, since the construction of the railroad between Baku and Batoum, the products of the Caspian have two maritime routes over which they can distribute themselves throughout Europe, viz.: those opening out from St. Petersburg and from Constantinople. Mr. Marvin attaches great importance to this new railroad, as he believes that at a not distant day the petroleum of Baku will come into sharp competition with that of the United States, and will finally replace it in the European markets, being of a superior quality and selling at a much lower price.

In this study of Russian petroleum we have thus far occupied ourselves with the Apsheron peninsula, the center of this most important production. We cannot, however, pass over in silence the many wells found in the countries of the Caucasus, and in the regions north and east of the Caspian. In the Caucasus the oil-producing lands are found along the river Kur and about Tiflis. On the north side the Caucasus Mountains oil is found, but not in large quantities, along the valley of the Kouban River, in the Kertch peninsula, and in the eastern part of the Crimea. In all of these regions gas is found in great abundance.

In Kertch the violent jets of gas which accompany volcanic phenomena have long been noted. East of the Kouban River system is that of the Terek, extremely productive of petroleum. The strip of country lying between Petrovsk and the Apsheron peninsula contains a number of wells, but their production is not very remunerative.

From this rapid glance over the oil regions of the Caucasus it is seen that far to the north or the south of the Caucasus Mountains, the chances of lucrative returns are not very good. However it must not be forgotten that these regions have been very incompletely explored, and

may prove to be much richer than they are thought to be to-day.

Lying near the eastern shore of the Caspian, almost opposite Baku, is the island of Tchaliken, very rich in mineral deposits of a particular nature, for they abound in ozokerite, a kind of naphtha which furnishes paraffine and cerasine, and which until its discovery at this place had been produced almost wholly in Galicia. Of the different substances obtained from ozokerite, cerasine is the most important, for it can in all particulars take the place of bees-wax and is much less expensive. To-day the interior of Russia receives annually from Tchaliken, cerasine to the value of more than two hundred thousand dollars. While as regards all other kinds of naphtha, Russia has to contend with the different countries in which it is found; she has to compete in regard to cerasine only with Cilicia, and even there it is becoming rare. As to the American cerasine, announced in the papers of 1879, it is seldom even mentioned any longer.

Such rich deposits of ozokerite exist in the steppes of Turkistan which lie on the eastern borders of the Caspian, that after the military expedition against the Turkomans, the Russian officers described the country through which they passed as the *black California*. Their reports which appeared at the time exaggerated, are justified by recent explorations.

Petroleum has been found also in several localities traversed by the Balkan Mountains, and in that large region through which the smaller tributaries of the Syr-Darya and the Amou-Darya rivers flow.

In closing this rapid review of petroleum production in Russia, I ought to say that although the Asiatic regions of this empire furnish by far the larger proportion, European Russia is far from being destitute of this substance, for numerous productive wells have been sunk along the Volga River, among other places at Simbirsk and at Astrakhan.

In comparing the official Russian reports with those of the United States, the annual production of the latter will be found to be two or three times larger than those of the former. It will be seen, too, that by far the greater part of the whole Russian production comes from Baku. But in comparing the extent of the oil region of Baku with that of the United States it appears that the former country in proportion to its size produces five hundred times more than the latter.

Another striking difference is observed in the geological formation in which the oil belts of the two countries are found, the American deposits being in the older strata of rock and those of Russia mostly in the Tertiary or Quaternary periods. It is remarkable that the productions of the two countries do not differ more in their physical properties since they belong to these geological periods separated by such long ages of time.

But the most important facts which result from the comparison are those regarding the extent of the still unexplored regions, and the prospects of discovering new territories. Mr. Stowell, one of the most competent judges on this matter, declares that the United States stands small chances for developments in new districts, the most productive countries having been already thoroughly explored. But we have seen that in Russia this industry is only fairly beginning to be developed. It is impossible not to admit that the great advantage which she possesses in this respect over the United States will in all probability one day assure her of a great victory over her powerful rival of the present.

It will be a victory from which the people of Central Asia will be the first to derive the greatest benefits as they will see opened as by enchantment, in the midst of inhospitable

deserts, numerous water ways. And if these lines of communication should be of no other advantage than to hasten the establishment of friendly relations between England and Russia, they would then have rendered a great service to humanity. And such relations cannot long be delayed, when, placed face to face at so many points, these two powerful neighbors see that a struggle between them would be for

each only a suicidal measure; while both would gain immense benefit by working together in the regeneration of the Orient. The day when Russia and England shall grasp and act upon this great truth will see the peace and prosperity of the Orient established on an indestructible basis. And it will be petroleum which shall have largely contributed to this happy result.

IF LIFE HAD BUT TO-DAY.

BY H. T. SUDDUTH.

Would love remain unspoken,
Or all its fullness pay,
Would vows be kept or broken—
If life had but to-day?

Would men with petty malice
Still stain their lives for aye,
Or brim with hate life's chalice—
If life had but to-day?

Or, as in legends golden,
Would love and truth hold sway,
And bring the ages golden—
If life had but to-day?

JOHN B. GOUGH. 1817-1886.

BY PROF. CHARLES J. LITTLE, LL. D.
Of Syracuse University.

When John Gough was born in Sandgate, England, his mother was in her forty-first year. The village school-mistress had married somewhat late in life a soldier of the Peninsular War; a rugged, stolid, pragmatic veteran; a man without enterprise or independence, though doubtless courageous enough in the shock and passion of conflict.

"He has his dear mother's mouth," cried the fond old woman who saw in the famous lecturer the son of her idolized friend. He had his mother's brain and his mother's soul likewise, for Jane Gough was quick to learn, gentle and sensitive, swift and hot in speech, exchanging tears for laughter easily, yet never forgetting, indeed quite incapable of forgetting, the causes or agents of her pain. She loved God and she loved her boy. They were inseparable in her thoughts; to think of John was to pray; praying was asking God to think of John.

"The child was father of the man." Often as he sat reading to his mother by the cottage door which faced the sea, strangers would stop, entranced by the marvelous voice. Sometimes the boy was sent for to read to ladies and gentlemen in the village library; sometimes his veteran parent whose thoughts were reminiscences of marches and battles, acted again the soldier for his excited son; sometimes his only sister dressed up rag dolls to make a congregation which John harangued from a pulpit made of an upturned and covered chair. So, too, a certain subjection to the impulse of the moment cast the shadow of coming calamity across his early days. He loved fun, and applause, and society. He loved excitement and delighted in new sensations. Life at the Sandgate cottage was a constant struggle with poverty. No wonder, therefore, that the boy of twelve (Gough was born August 22, 1817) thrilled with pleasure when told that his father had arranged to send him to America. In after years his heart ached to think of his mother's grief at parting with him; indeed his own joy was soon overclouded by the sharp experience of separation and utter loneliness. But at first the prospect glowed to his excited fancy with splendid expectation, no less wonderful because so vague and

formless. Alas, for him! In a few months America had dwindled away to a farm near Utica.

The contract with his father had been broken. The disappointed but adventurous lad made his way to New York. There he arrived in 1831, the owner of one small trunk and a silver half-dollar. During his stay in Oneida County, New York, the impressible boy, vibrating to the remembrance of his mother's prayers, yielded to the influences of a revival and joined the Methodist Church.

In New York City he became errand boy to the Methodist Book Concern, where he was to learn the trade of book-binder. So attractive was he then in speech and bearing that the minister and people of old Allen Street planned to educate him at Wesleyan University. But the project fell through; the boy for some reason withdrew from the church, left the Book Concern, and abandoned religious things.

At this crisis of his life, his mother and sister for whom he had sent, arrived from England. Alas, for all three! The sanguine lad could not, of course, forecast the disastrous winter of 1833. Out of work, out of food, the little family was reduced to terrible straits and nearly perished of hunger and cold. In the spring came work and hope, but in July as the boy came singing to his garret home, his sister met him with a ghastly face and the cry, "O, John, mother's dead!"

Here Gough's boyhood ended. Happiness unmixed with sorrow after this he never knew. The rough cart that carried the pine coffin to the Potter's Field never ceased to rattle through his memory. His mother's memory was made hateful to him by her pauper's funeral; and the one influence that held him to a life of industry was gone. Manhood with its passions was stirring his blood; he was athirst for pleasure and applause; a vagrant touched by genius, his nervous system was already overwrought by drudgery and hunger, frustrated hope and unexpected woe. He was "ripe for ruin." At seventeen the young book-binder had become a strolling actor, a drunkard, and an outcast.

Could Gough ever have become a great actor? Certainly

there was nothing in the theater to reform his habits or to transform his soul. But putting aside the matter of his drinking, could he have become mighty upon the stage? I think not. The slight successes of his vagrant life; his skill in mimicry; his splendid moments of dramatic power must not mislead us. The actor sacrifices everything to effect, even the truth. Let any one ponder Salvini's startling suggestion that the sleep-walking scene in *Macbeth* was probably intended by Shakspeare originally for the king, who would feel how little the great actor cares for the truth of things, for the underlying realities of character. Now Gough's effects in his moments of greatest dramatic intensity, were the outcome of intensely felt and intensely apprehended realities. Certain tones of his voice, certain fibers of his brain never vibrated except to the recollection of actual experience; these were the tones, these were the fibers, which vibrating thrilled his auditors with unspeakable emotion. For this was never *play*. But in the play-house men and women both play and are known to be playing. Actors amuse, excite, thrill, surprise, subdue, inflame, dissolve to tears, convulse with sobs or laughter, all for pleasure. If character is effected by the stage at all, it is by subtle and unconscious influences, by a disturbance of its molecules such as those of an iron bridge undergo when repeated jars and pressure crystallize them into disintegrating brittleness; hence, the fatal nature of its evil influence. But the orator aims at life and conduct. Gough, of all men, sought to persuade to instant resolution, expressed by open and public deed. The comedian in him was incidental and superficial; but his experience was terrible even in reminiscence; his recollections facing his consciousness like corporeal substance and animate reality. It was fact, not fiction, made vivid to others because eternally real and vivid to himself.

Gough's short career on the stage comprised a series of unlucky engagements, interspersed withsprees and book-binding. His habits made it impossible for him to obtain regular employment at his trade. So at Newburyport he became a sailor and by a three months' voyage secured money enough to set up house-keeping. For here he married the poor creature who not many months after lay a dead mother beside her dead baby, with a drunken husband at intervals passing his shaking hand over their dead faces as he returned from the bottle of rum hidden under the pillow of his bed. Seven years this degradation lasted. The memories of other days sometimes came back to plunge him into agony; suicide at other moments seized upon his thoughts; resolutions 'to drink no more' ending always in more drink.

Joel Stratton was a waiter in a temperance hotel in Worcester, Massachusetts; a modest, quiet, kindly man; a Christian in deed and word. One Sunday night there staggered along the street on which he walked, a half-clad man of five and twenty years, despair in his eyes, disgrace on every limb.

Joel Stratton tapped him on the shoulder. "Mr. Gough, I believe."

"That is my name."

"You have been drinking to-day."

"Yes, sir, I have."

"Why do you not sign the pledge?"

The next night in a temperance meeting the pledge was signed and the struggle for life and manhood was begun.

One must have talked to John B. Gough face to face, I think, to have an adequate conception of the intensity and terrible character of the struggle which began in October, 1842, and lasted (I write it deliberately and purposely) till he

fell dead at Philadelphia with the cry of "keep your record clean," upon his palsied lips. He was fortunate in his friend Joel Stratton, and his other friend Jesse Goodrich; fortunate, too, in beginning his struggle at the time he did; fortunate again in the existence of the Washingtonian meetings where his genius could find expression and the latent powers of his nature be summoned to his own as well as to his neighbor's help. Yet these did not suffice to save him. In 1843 he broke his pledge; full of self-upbraiding he returned to Worcester (the lapse took place at Boston), sent for his friends, confessed his fall, and declared that he would speak no more. His friends were wiser than he and quite as noble. They did not desert him; they persuaded him to renew his pledge and after public and full confession resume his work.

His eloquence, his marvelous power, soon excited envy and hatred; envy among false friends, hatred among open enemies. "Liquor sellers threatened me; traps were laid for me; one man followed me for days, declaring he would have my life." Charges of faithlessness appeared in the papers and suddenly the country was startled with the story of his being drugged in New York City. Out of this terrible experience he emerged through an illness which well-nigh destroyed his life. This trial was and remained to the last a fearful one.

But the unshaken confidence of his devoted wife (he married again in 1843), the kindness and invincible faith of those who knew him best, and his reliance upon Almighty God, conspired to maintain him steadfast to his arduous work.

A more sensitive man than John B. Gough I have never known; his tendency to melancholy, to the anticipation of disaster, darkened the joy of all his triumphs. His return to the lecture platform after the experience of 1845 involved a suffering for which torture is a word too mild. To conquer his audiences was comparatively easy; but to conquer himself, to compel his shrinking, sensitive soul to face the crowds in every one of which sat the pitiless skeptics who believed him a hypocrite and a liar, was a task that passed the limits of human power. But Gough had found again his mother's God. In divine mercy he had been given a noble woman for his wife. These three saved him. Yet he was to be "saved as by fire."

No part of his career is more striking, none certainly more painful to read, than the story of the persecution of him during his second visit to Great Britain. One good result, however, came from these attacks and the libel suit to which they led. They silenced forever the slanders which pursued the man on both sides of the ocean. For on the trial, Gough produced his famous diary, ready to account for every day and hour of his later life. In the presence of that diary, slander shriveled into silence; one more malignant outbreak only, and from that time on, the tortured man had peace.

Gough's public career began in the Washingtonian meeting of Worcester, the night he told his thrilling experience as a drunkard of seven terrible years; it ended in Philadelphia with a cry through which still quivered the torturing reminiscence of that frightful septennium. Almost half a century in America and in England he held his place as the chief of temperance lecturers, and a platform speaker of singular fascination and amazing power. This position he maintained in spite of bitter opposition and criticism sometimes only superficial, but often malignant and intentionally perverse.

Temperance was for seventeen years his only theme; night after night to excited multitudes, twelve years in America, five years in Great Britain, he told the same story

with the same marvelous effect. In 1860 an instinct wiser than any logic warned him that this was perilous to his nerves, to his brain, and to his power. Yet those who never heard Gough speak upon total abstinence, may be said not to have heard him at all.

For that theme his voice seemed to have tones unused at other times; every fiber of his nature became an undulatory center from which emanated waves of emotion that made men and women tremble with tears or thrill with terror or harden into hatred of the accursed thing. But for his humor, the strain would have been too intense to bear; his audience found relief where he alone could find it, in glimpses of the grotesque, the ridiculous, the absurd.

To those who knew Gough personally his intensity and profound melancholy were often painful; in his most cheerful moments he was pensive, serious, sad, always in semi-eclipse. The full-orbed personality broke away from cloud and darkness and somber reminiscence and ill-defined foreboding in those sublime moments only when the passion to enlighten and the passion to deliver streamed outward in radiant energy.

Slender and unimposing in figure, his nervous fiber was tough as it was elastic. Night after night he spoke with the same power, the same intensity, the same astonishing self-control, the same mastery of his unvaried theme, and his ever-varying audience. In Edinburgh and London he was as triumphant as he had been in Boston and Philadelphia; the delight and inspiration of assembled thousands, the salvation of many a ruined life and home.

His physical endowments were a marvelous voice, sweet, clear, strong, vibrant, thrilling, flexible; mobile features upon a face whose dominant expression was one of untold sadness, so that though every transitory mood was reflected in the flashing eyes and the changing countenance, the essential nature of the man prevailed through all; and finally a nervous system exquisitely responsive to every mood and movement of his audience.

His chief intellectual gift was his instinct for fact. This revealed itself in the skillfully chosen word; in the vivid pictures of nature and of human life; in the swift seizure and hurling of the convincing and invincible instance to demolish adverse argument. A logician of the ponderous kind he could not be, skilled in definition and abounding in illative conjunctions. He found more argument in one case of *delirium tremens* than in the most exhaustive study of alcohol and its effects. Statistics and science he knew not how to use. But he did not despise them, and he once said to me that he had known them to be used by others with exceeding power. For his quick intellect, however, these processes were all too slow, and his sure instinct told him that they were too slow and too wearisome for the common mind. Hence he was always on the alert for that which rapidly convinces; for that which crushes opposition instantly; for that which easily kindles men and women of every day minds and habits of thought, into a glow of feeling; for that which falling upon the remnants of vitality in a soul well-nigh extinct will revive as by the breath of God.

"How can anything be a stimulant which is not a food?" exclaimed an exasperated hearer. "Sit on a hornet's nest and find out!" was the astonishing but unanswerable reply. Logically your principles would compel us to give up coffee and tea expostulated an English gentleman. "Once tea and coffee produce such misery and woe and sin as rum

does now, and I shall work as hard for their extermination." I can find no traces before his time of the famous Niagara illustration, which now thrusts itself upon every public speaker who seeks to depict the over-mastering influence of habits of unsuspected energy; certainly no man ever used it with such fidelity to fact; with such blood-curdling tones; with such pervading all-persuasiveness that the ruin it resembled was a plunge to a hell more terrible than that which boils below the Horse-Shoe ledge.

Because of his skill in mimicry and his marked dramatic power, men who disliked him for his cause spoke of him as an actor of monologues, the favorite of audiences deprived by tradition and prejudice of the enjoyments of the stage. But Gough was not an actor; his brief career upon the stage was as much a mistake as was Fritz Reuter's attempt to be a painter, or Motley's effort to produce a novel. Certainly the orator can learn much from the comedian; both use the voice to reach the mind and thrill the heart; both must hold a varied multitude as in a magic grip; both strive to evoke and maintain states of feeling beyond the wont of ordinary life. But for all that, the orator who *acts* is lost. Who cares directly *the play is over*, whether the actor was sincere or not? The artistic triumph is the same in either case, for all was fiction, all was *play*. But it is precisely when the *speech is over* that we demand assurance that the orator has been sincere. And that assurance is in a certain after-thrill of the mind, in a discovery that old things have forever assumed new aspects, new relations, new significance. Tone and gesture survive in our memory, not as portions of a work of art, but as aids to thought and goads to conduct, as thorns in the conscience, as inspirations to a life of effort, as premonitions of danger, as prophecy and pledge of victory; in a word as out-streamings of an unusual personality transfigured in our very presence, wrought to a radiant potency and splendor by the glow of self-illumination.

The actor produces his effects by a loss of personality, by becoming *other* than himself, whereas the orator in moments of commanding power must be his very self at his purest, noblest, bravest; ready instantly to abandon word for deed, caring for the word, only *because* it leads to conduct and to life. Gough, the man, was the secret of Gough the orator.

Into his home he welcomed his orphaned nephews and nieces, and more than once the outcast whom he hoped to save. Joel Stratton was always first to receive his visits when he returned to Worcester, and to Joel Stratton's widow he gave three hundred dollars annually, after his humble but golden-hearted friend was dead. The friends who loved him early, were loved by him to the very last. Mothers, sisters, fathers, appealed to him to save the wayward son or wayward brother, and never found him too busy or too tired to respond. He never fawned, he never flattered, man or mob; but his courage was neither boisterous nor offensive. A Christian without cant; a lover of the people without a trace of the demagogue; his triumphs never destroyed his dread of an audience, never made him arrogant, never poisoned his delight in others, never effaced the recollection of his seven terrible years. Thousands listened to him with mingled tears and terror, with laughter and curdling of the blood. Thousands, too, will rise to call him blessed in the day when character shall be the only perfect speech; when they that turn many to righteousness shall shine as the stars forever.

THE CARLISLE INDIAN SCHOOL.

BY FRANCES E. WILLARD.
President National W. C. T. U.

In the spring of 1888, having a series of temperance engagements in the neighborhood of Carlisle, Pennsylvania, I made a point of visiting Captain Pratt and the Indian school. I stopped at a wayside junction, hailed the army wagon which was the only vehicle in sight, and was glad to find that it was of Captain Pratt's belongings. A gentlemanly young man welcomed us to seats, and an Indian driver engineered us over rough roads to the military reservation now monopolized by the school. "No admission on Sunday," is the only sign put up by the authorities.

Captain Pratt was soon found and with eager ears and eyes we went to school to him for answers to the "Indian Question."

Captain Pratt is a man six feet in height, and every inch a soldier. His great, well-balanced head, dauntless profile, and kindly smile predict the qualities of a born leader. A native of New York State, reared in Logansport, Indiana, of Methodist parentage and training, but a Presbyterian by reason of his wife's preference, he has the root of the matter in him as a muscular Christian of the nineteenth century. Joining the Union forces as a volunteer at the outbreak of the war, he was appointed lieutenant in the regular army in 1867, and assigned to a post in the far West. From that time he studied the Indian question at first hand and is an expert, not excelled in all the nation. Later on, when his pre-eminent ability as an Indian civilizer came to be known, he was put in charge of the captured "hostiles" in Florida where he remained three years. He now determined to establish a school, and put before our Eastern people a method which should apply Christian common sense to the problem of our red neighbors.

Carlisle had been a military station since 1757; in later years it had been used as a recruiting office and cavalry drill ground for prospective Indian fighters. Captain Pratt, now and for many years belonging to the tenth cavalry regiment, was detailed by special act of Congress to found here and to conduct an Indian school in place of training men to fight Indians. I will try to reproduce some of the words of this statesman as we wended our way with him through the well-kept school, shops, and barracks, on pleasant rising ground dominated by the tall flag pole and the red, white, and blue. His manner of speaking, though most courteous, is earnest and decisive. Many a man "gives a guess" in the very tones of his voice, but his is the voice and the gesture of a man who knows.

"There are about two hundred sixty thousand Indians in the United States, and there are twenty-seven hundred counties. I would divide them up, in the proportion of about nine Indians to a county, and find them homes and work among our people; that would solve the knotty problem in three years' time, and there would be no more an 'Indian Question.' It is folly to handle them at arm's length; we should absorb them into our national life for their own good and ours. It is wicked to stand them up as targets for sharpshooters. The Indians are just like other men, only minus their environment. Take a new born baby from the arms of a cultivated white woman, and give it to the nurture of a Zulu woman in Africa; take the Zulu's baby away from her and give it to the cultivated white woman. Twenty-five years

later you would have a white savage in Africa, and a black scholar, gentleman, and Christian in America. This sharply illustrates what I mean. We can, by planting the Indians among us, make educated and industrious citizens of them, in the briefest time and at the least expense. I would teach them trades and turn them loose.

"The Indians are naturally religious, an infidel is to them an unknown quantity. All you have to do is to familiarize their reverent minds with the truths of the New Testament. Our Sunday-school and prayer-meeting are the best proof of their readiness to take on Christianity; their testimonies are full of earnestness and genuine religious fervor. If I have a strong point as their friend, it is my intense confidence in the holiness of hard work; the sanitary and ethical power of a useful occupation. Indians, as other people, like to be independent, and to do this they must earn money.

"Here is our printing office, under the supervision of a young lady. Yonder is a Pawnee who has become a first-rate printer, and would be at a premium anywhere; near him is a Tklintet Indian from Alaska, who came to learn this trade that he might go home and teach it, the Rev. Sheldon Jackson having proposed this plan to him. You see that little press only two feet long, that was our beginning, and here are four that go by steam, thus we are branching out, and we print a weekly *Letter* from the Carlisle Industrial School to boys and girls, besides a monthly we call *The Red Man*, and all our reports and documents.

"Here is our bakery, where three strong-armed boys, an Apache, an Arapahoe, and an Oneida, convert two barrels of flour into nice toothsome bread each morning, and attend school in the afternoon. That is our plan, hand-culture one half the day, head-culture the other half, and heart-culture all the time.

"There are about seven hundred persons on the place, and we take almost entire care of ourselves—make our own clothes and shoes, and besides army wagons and four thousand dollars worth of government harness yearly. The girls make all our clothes, do the laundry work, and learn to cook and mend. Those little Apache girls are from Geronimo's band, only twelve months this side of savage life, but you see they can do neat mending and sewing. In all my words and works I constantly impress upon these boys and girls their power to make their own way in the world and at the same time to help the world along. The gospel of humanity must be first of all that of the work-bench where the Carpenter of Nazareth forever dignified and made sacred the use of tools.

"When we wanted a button for our boys' uniforms I asked the Government to cut these words upon it, 'God helps those who help themselves.' They adopted it for the whole Indian service and I believe it is the key to the most substantial success for every Indian that breathes."

We went into the schools of all grades, where eleven accomplished lady teachers dignify their sex by their skill in teaching. A Pawnee had drawn the inside of a steam-engine; a Modoc had pictured in colors the lever and the screw; a Piute placed upon the black-board maps of South America and the United States. Representative Indians from thirty-eight tribes were at work with books and brain; the boys in

United States uniform, all friendly and content, all sinking their varied vernacular in that masterful English language which shall unify the nations.

"How do your scholars stand upon the temperance and tobacco questions?" was my natural query.

"We are a section of the millenium, as I can prove," replied the Captain with pardonable pride. "In my nine years upon this hill I have had thirteen hundred pupils—eight hundred of them young men. Intoxicating liquors and tobacco from the first are represented to them as unhealthful, uncleanly, and wasteful, and they are expected and required to give them up. Except once at a county fair, where whisky-sellers tempted my boys to go behind the cattle sheds and drink, and where three of them yielded, I have not in nine years had a single case of drunkenness among them. Considering the utter lack of training and the universal tobacco heredity, I consider this remarkable. We furnish them very simple food, insist upon strict personal cleanliness, and our young people readily fall in with the prevailing usages."

I asked the Captain's opinion of the rule that only the English language shall be taught in Government schools. He said that in the first place this rule did not prevent the use of the Dakota Bible in that tribe, nor the use of any Indian language in teaching religion or morality to those whose vernacular it was, but only provided that all secular education should be conducted in English, that the aborigines might be the sooner and better prepared for citizenship under the government by which they had been trained. He commended President Cleveland's Indian policy in general, saying that Secretary Vilas promises to be an admirable Secretary of the Interior, with broad views and modern methods. He said that Eliot's Indian Bible prepared at such untold expense of time is now valueless except as a relic; the people for whom it was prepared having all abandoned their old language, and the only man who professes ability to read it, being the librarian of Harvard College. The same will soon be true of the Dakota Bible. What we want is to teach the enduring, civilizing English language to the Indian. There are eleven thousand Indian children in schools, of whom only *two hundred fifteen* on an average are supported entirely by the churches, take them all together, even including the Catholic. Three thousand are taken care of in part by societies, religious and philanthropic, but on each of these the Government pays from \$100 to \$167 per year. This leaves seven thousand and more who are totally cared for by the Government schools, and it is a rule that their secular education shall be in English, and it is entirely just.

"We keep them moving," said the Captain as we passed from shop to shop in this great, humming hive of industry; "and they have no time for homesickness—none for mischiefs—none for regret."

We saw a Pueblo Indian making for himself a chest in which to put the kit of carpenter's tools he had bought with his own earnings. He is going back to New Mexico and will make two dollars a day. We saw an Alaska Indian learning the tinner's trade; a Sioux repeating the constitution of the United States (who as a boy witnessed Sitting

Bull's fight with Custer); two little Apache girls fresh from the mountains of Arizona, working out on the blackboard the four ground rules of arithmetic with a celerity that we would not have dared to emulate.

"Are the girls as smart as the boys?" was my ever-recurring question.

"Every bit, rather quicker-witted on the whole," was Captain Pratt's reply.

"How long can they stay with you?" I asked.

"Five years, and more if we think best. We put them out on farms and like especially to get them homes; twenty went yesterday. They can come back if they like. We treat them as individuals—not as a mass."

"The history of the Indians as set forth in books is a bundle of falsehoods," he said. "They are like other people, and unprovoked by outrage and injustice behave far more peaceably than they get credit for."

After we had visited the bright, clean private rooms of the students, their reading and assembly rooms, schools, shops, and bath houses, we went to the great gymnasium, 150 feet long by 60 wide, to see the drill. Mr. Campbell, disciplinarian of the boys, and a most accomplished gymnast, took his position in the gallery, a well trained Indian youth standing beside him and going through all the motions of a varied and beautiful gymnastic exercise. The boys marched in by companies, with their officers all observing military discipline, and as they stood there in orderly ranks of blue, Indians from forty tribes, moving in perfect accord, all as one, I thought it the most beautiful of object lessons. "Better to capture them by love, uniform them in blue, and kill them with kindness than to send out our own boys in blue to be killed by them," was my grateful thought.

Beside me in the gallery whence we looked down, was Mrs. Pratt, intelligent and gracious.

"My husband is much better at capturing Indians by this method than he was at chasing them down," she whispered.

"Geronimo's band, one hundred six, are here; all tribes are represented, from British America to Arizona, but especially the hostiles," she explained.

When the long line of boys passed out, the girls came forward, and in their pretty dresses, also blue, with their long black hair braided down their backs and red ribbons adorning braids and throat, went through their graceful evolutions.

"They carry papooses almost from the time they can walk, and wearing blankets adds to their tendency to stoop," said Mrs. Pratt, "so that our girls need this drill to give them a free step and dignified bearing, even more than do the boys."

After this lovely sight, the choir came forward and sang a fresh, blithe April song in perfect tune and time, and strange to say, they "spoke their words" so much better than most singers that we knew what they sang.

With all these pleasant sights and voices in our ears we left the Carlisle Indian School, that home of hope and order, good work and good will, feeling that never in all our varied wanderings had we rejoiced in a more blessed object lesson of Christianity.

ROBERT ELSMERE.

AN OPEN LETTER.

FROM THE REV. LYMAN ABBOTT, D.D.

To the Editor of "*The Chautauquan*."

You ask me my opinion concerning "Robert Elsmere." What do I think will be its effect? Is it a dangerous book? Shall you allow your children to read it? How shall you answer the arguments it presents against Christianity, or at least against what you have been accustomed to think Christianity? Can we preserve Christianity and let the miracles go? Was Robert Elsmere a Christian? Can one be a Christian and abandon, as Robert Elsmere did, his faith in the divinity of Jesus Christ? I shall not attempt in this letter to answer all these questions in the order, or even in the form, in which they are asked. But I shall try to afford at least a partial answer to the more important of them.

Do not forbid your children to read "Robert Elsmere." You can forbid them to read a vicious or an immoral book, and their conscience will enforce your prohibition. Society can prohibit the publication and sale of grossly immoral books, and the conscience of the community will enforce the prohibition. But the attempt to guard the human mind from error by prohibiting men to read erroneous doctrine has been often made and has always proved a failure. If your children want to read "Robert Elsmere," read it with them; if that is impracticable, read it before they do, and be ready to give an answer to them when, incited to questioning by the story, they ask you to give them a reason for the hope which is in you. If you cannot answer that question, the sooner you fit yourself to give the answer both to them and to yourself, the sooner you will fit yourself to fulfill the duties you owe both to yourself and to them. The nineteenth century is a poor time to revive the *Index Expurgatorius*. The censorship of the press is an anachronism. We must guard ourselves and our children from error, not by keeping them out of the blast, but by striking the roots of faith down so deeply that it can stand whatever blast of skepticism blows in the free air of modern literature.

"Robert Elsmere" has some serious literary defects. It is too long and too long drawn out. If it were a third shorter it would be a third better. It is too intense to be true; it is not only dramatic but melodramatic. It lacks that quality of truth which pervades the earlier and best of George Eliot's novels. In "Adam Bede" we are looking at life; in "Robert Elsmere" at a stage. It is deficient in humor and therefore is not perfect in pathos; for humor and pathos go together; they are as inseparable as light and shade. Nevertheless in a literary point of view "Robert Elsmere" is a great book. Its characters are drawn with a firm hand. Literature hardly affords a better type of an ideal Puritan character than Catharine. The four types of skeptics are admirably contrasted—the worldly in the Squire, the misanthropic in Langham, the mystic in Grey, the intellectual and literary in Robert Elsmere. The book abounds in beautiful pictures of scenery and of human life. There are some phases in it which fairly illustrate the work of unconscious genius; as in the evident loss of moral tone which accompanies Robert Elsmere's loss of Christian faith, and his consequent susceptibility to the fascinations of Madame de Netteville in London, whose charlatanry he would easily have discovered when in his rural parish. His

loss of a clear and definite faith in immortality, which goes with, if it does not grow out of, his loss of faith in Him who brought life and immortality to light, could hardly have been intended by the author to teach a moral lesson, and therefore teaches it all the more forcibly. I have said that the book lacks the tone of truth which characterizes the higher dramatic literature. I should rather say realism than truth. For that the author really attempts to give her readers what was borne in upon her as truth, the vision which she saw, regardless of its didactic significance, I cannot doubt. She is a poet, perhaps I should say a prophet, of a real, though as it seems to me, an inadequate religious faith.

The power of the book does not lie in its literary qualities. The story presents in a popular literary form a popular religious philosophy. There is nothing original in its philosophy. It is that of Renan's "Life of Jesus" and Matthew Arnold's "Religion and Dogma." It is an attempt to reconcile belief in Christianity and rejection of the Christ. In Robert Elsmere the two characteristic experiences of our age are interwoven. He has a noble spirit that cannot be satisfied as can the Squire with mere philosophy, nor endure as does Langham the melancholy of unfaith. He must believe in God, he must believe in his fellow-men; and for the same reason he must believe in the existence and teaching of Jesus of Nazareth. But mated to this noble spirit is a keen and critical intellect. He cannot substitute tradition for truth. Still less can he preach or seem to preach what he does not believe. In this he is thoroughly right. The soul owes an absolute and unswerving allegiance to truth. "For this cause," said Jesus, "came I into the world, that I might bear witness to the truth." He who bears witness to error because he thinks that men cannot bear the truth and will find it either dangerous or uncomfortable, is not following Jesus. A faith which is not rational is superstition; and on the whole the world has suffered far more from superstition than from skepticism. I think, therefore, "Robert Elsmere" will eventually do good. It will compel men and women who have not known what they believe, to inquire of themselves and ascertain. It will compel others who have not known why they believe, to inquire and ascertain. Unshaken faith is overpraised. What we need is a faith that has been shaken and has endured the shaking. Shaking of faith is what God in his providence is giving us. We have no right to believe things because they are pleasant. We must believe them because they are true. And if they are true, we must be able to give some account of their truth. The present epoch is like examination week in school. The student never likes it; but it tests him, and only the coward and the slattern try to "cut" examination.

But the philosophy of Robert Elsmere, of Matthew Arnold, of Renan, seems to me wholly untenable. It does not bear either the philosophic, the literary, or the historic test. A Christless Christianity is impossible. I think I can best make my meaning clear by putting in contrast the three opposing systems of religious philosophy which claim our suffrage and support,—Positivism, Theism, and Christianity.

Positivism declares that all our knowledge is derived from our senses and from deductions drawn therefrom by our

logical faculty. Knowledge is the pattern woven by reason, out of threads furnished by sense. As sense furnishes us no vision of a spirit in the universe, or for that matter of a soul in man, God, if there be a God, is the unknown and forever the unknowable; and man's spirit is, or at least may be, only an emanation, a subtle, electric product of his body. Theism assumes, though it does not always assert, that there is in man a power which takes, directly and immediately, cognizance of God; which takes, directly and immediately, cognizance of the spirit in man. It accepts all that the senses have to give, but superadds thereto an inquiry in the field of consciousness; and believes not only in beauty, goodness, truth, as invisible realities attested by spiritual insight, or what the Bible calls faith, but in God also as a Being who holds direct communion with his children, and attests his presence by his spirit in our spirit. It is the faith of Robert Elsmere. Christianity superadds a further declaration. It represents God as a God who has spoken and men as possessed with a power to hear—that is revelation; God as a God who forgives and lifts off sin from man, and man as able by accepting the cleansing and inspiration of God, to become cleansed and purified and made at one with God—that is atonement; God as a God who has dwelt in a human life that He may make Himself known to us, and that He may at last fill us all with Himself that we may be one with the Father even as Christ was one with the Father—that is incarnation.

Now the ineradicable weakness of "Robert Elsmere" is that it attempts to unite the second and third of these philosophies. Robert Elsmere cannot endure abandoning the idea that God speaks and man hears, but yet he denies revelation; nor that God forgives and man is forgiven, and yet he denies atonement; not that God is known and that Jesus Christ has made Him known, and yet he denies incarnation. He organizes his Brotherhood about Jesus of Nazareth, yet denies that he is the Christ; that is, he wishes to substitute a hero-worship for the worship of an incarnate and manifested God. He will set men to cleansing, purifying, redeeming one another, and will have them believe that Jesus of Nazareth set them an example of such self-denying love; but he leaves no place or room or ground for the faith that God is ever purifying, cleansing, redeeming, or bears, or has ever borne any cross for love's sake. He cannot quite bring himself to believe that God is as the Cretans represented Jove, without ears, because it was derogatory to the deity to think that he could hear a prayer of men; yet he leaves no philosophical basis for faith in either prayer or revelation, and no historic witness to either. It is this incongruity which makes the philosophy of "Robert Elsmere" untenable, indeed almost unthinkable, if one gets away from the fascination of the story and thinks over calmly the philosophy to which it leads and of which it is an expression. It is possible to believe that there is an unknown God who for reasons of his own has left his children to grope their way through the darkness as best they may; but it is not possible to believe that he is a helper of his people and believe that he has never given them some clear token of his help. It is possible to believe that Jesus of Nazareth was a Jewish Socrates, but it is not possible to build up a religious faith, worship, and service about the memory of a human hero who has been eighteen centuries in his grave. To eliminate the supernatural from Christianity is to eliminate Christianity itself and leave us in its place theism if not agnosticism. For the sure knowledge of truth, it gives us a sanguine guess; for a revealed God, a noble but imperfect man; for an assured forgiveness of sins, a life-struggle with sin but without a helper.

To this you will answer perhaps what I have already said, that we are to seek not for what is pleasant but for what is true, and that if God has left us in the dark without a clear light, it is better that we know the fact. It certainly is, but it is not better that we should deceive ourselves into thinking that we have adopted a philosophy which is at once natural and helpful; which closes the Bible and leaves us the voice; takes away the Divine Helper and yet leaves us all the inspiration and courage which Divine help has given struggling humanity in the past. Let us understand clearly just what "Robert Elsmere" takes and what it leaves. It takes away the intelligible rule of conduct afforded by the Bible, the definite knowledge of God's character afforded by faith in Jesus as the Christ of God, the definite assurance of immortality afforded by the resurrection, and the definite certainty of victory over temptation and sin afforded by the perpetual presence of a Divine Savior; and it leaves us that sort of certainty that there must be a God that is based on the feeling in our hearts that we cannot do without one, that rule of conduct afforded by uninstructed consciences, that hope of immortality which is born of despair in presence of a sleep that knows no waking, and that purpose to struggle on against temptation which a resolute heart opposes to a moral defeat that may possibly be inevitable but is wholly unendurable.

You will hardly expect me to compact into a paragraph of such a letter as this a treatise on the Evidences of Christianity. I can only call your attention to the fact that "Robert Elsmere" furnishes absolutely no arguments whatever against it; only some assumptions which I believe to be wholly unfounded. I will speak here of two:

It is assumed that miracles are impossible. Robert Elsmere is neither assailed by argument against them, nor furnishes any arguments in support of them. Only it is suddenly as it were disclosed to him that "miracles do not happen." Now in fact this assumption is not only wholly unscientific but is repudiated by the foremost leaders in both philosophic and scientific thought. Thus Mr. Huxley in a recent essay declares emphatically that there is no scientific objection to miracles; the only question for the scientist is whether the evidence for miracles is sufficient to establish them. Renan had said the same thing before Huxley, and Hume before Renan. In fact to assume that certain phenomena cannot occur is directly the opposite of the scientific spirit. The true scientist endeavors to ascertain, without prejudice, what phenomena have occurred in the world's history; and then to explain them. If he cannot explain them he does not deny their existence; he waits for more light. From a religious point of view we may say with confidence that the laws of nature never could have been violated; for the laws of nature are the laws of God, and God cannot contradict or violate himself. But this is not equivalent to saying that God could not give as authentication of a message to the world, signs and wonders which would first attract attention to the message and then afford some evidence that it came endorsed and ratified by a higher than human power. In determining whether any particular events are to be regarded as thus witnesses to a special divine message, we are to inquire whether the message is worthy of our attention—whether the event is a worthy attestation of the message, and finally whether the historical evidence of the event is sufficient to justify our belief that it occurred. That the message of Jesus Christ to the world is a worthy message, that the resurrection of Jesus Christ from the dead is a worthy attestation, no one of intelligence and virtue in this nineteenth century questions. The only question, therefore, left for our consideration, is the historical

one. Did the resurrection take place? To answer that it could not have taken place because "miracles do not happen" is to disregard the very first canon of scientific inquiry.

Of course I cannot here give the reasons which lead me to believe in the historic trustworthiness of the Four Gospels, and especially to regard the resurrection of Jesus Christ from the dead as the best attested fact of ancient history. I can only say that the quiet assumption of "Robert Elsmere" that these Gospels are not now regarded by the best scholars as historical, is decidedly opposed to the facts. Most of us may rightfully, must necessarily, accept the conclusion of expert testimony on such questions. We accept the judgment of scholars; and if they disagree we accept the conclusion which by the authority of the scholars who agree in it, is the most weighty. Now no literature has ever been studied as minutely and faithfully as the Four Gospels. No fact in ancient history has been so closely inquired into as the resurrection of Jesus Christ. And it is perfectly safe to say that of all men who have entered upon this study, ninety out of a hundred, probably ninety-nine out of every hundred, have come to the same substantial conclusion—the authenticity of the Four Gospels as historical narratives, the credibility of the resurrection as an established historical fact. Great judges like Greenleaf, great statesmen like Gladstone, great philosophers like Sir Wm. Hamilton, great scientists like Isaac Newton, all of whom studied into these questions more or less fully, have reached the same result. Prof. Seeley of Oxford is probably the ablest living authority on history in England, and he declares in his preface to the second edition of "Ecce Homo," that there is no longer room to question the historic credibility of the Four Gospels. Thomas Arnold of Rugby was one of the first authorities in ancient history in the last generation and his judgment was the same. Niebuhr and Von Ranke of Germany reached the same conclusion, the historic credibility of the Biblical narratives. The mythical

theories of Strauss are no longer to any considerable extent entertained even by the advocates of unbelief. There is still some question as to the date and authorship of the Fourth Gospel; but practically no question that the three Synoptic Gospels were written during the first century and almost absolutely none that they are based on the written or oral testimony of eye-witnesses. There is none whatever in any school, that the First Epistle to the Corinthians, which contains the clearest testimony to the resurrection, was written by Paul within thirty years after the resurrection which it describes. Half a century does not give time for the growth of a myth. Between the opinions that the resurrection of Jesus was a pious fraud wrought to give sanction to a new religion and an actual work attesting a new and divine life which had risen in the world, there is no middle ground.

To sum up: I think that "Robert Elsmere" is a book of rare literary qualities, though some serious literary defects; that it is popular because it represents a common state of mind, not because it represents a definite, desirable, or consistent religious philosophy; that it shows in the author great culture but little scholarship; that it offers nothing new to the thoughtful student of theological problems; that its quiet assumptions contravene the actual facts as attested by the nearly unanimous voice of modern scholarship; that you are not to prohibit the book but to teach your children to read it with a reflective and critical understanding; and finally that "Robert Elsmere" will do good not harm, as every assault on Christianity has done good, not harm, by strengthening the faith which it attempted to destroy.

As to whether Robert Elsmere was a Christian or not, I can only reply in a word that to be a Christian is not to believe something about Christ, but to possess Christ's spirit and follow His example. The philosophy of Robert Elsmere was not Christian; his life was.

LYMAN ABBOTT.

BROOKLYN, N. Y., December, 1888.

THE SONS OF EMINENT MEN IN OFFICE.

BY MRS. CARL BARUS.

The cardinal principle of a democracy, that of equal rights and equal opportunities for all men, throws open the Government service to those who can control popular influence and popular favor. With so broad and open access to its privileges, it is perhaps not to be wondered at that the men who fill our Government halls to-day are largely men who have made their way thither on their own historical record and that scarce a half dozen Congressmen can be counted whose fathers occupied seats before them in the national legislature.

Sir Francis Galton in working up facts for arguments on hereditary genius, claims that one half of the illustrious men have one or more eminent relations. He is especially impressed with the frequency with which statesmen transmit their gifts to their descendants. To quote his words,—"The statesman's type of ability is largely transmitted or inherited, in other words, the combination of high intellectual gifts, tact in dealing with men, power of expression in debate, and ability to endure hard work, is hereditary." Modern English history is rich with illustrations which confirm his words: Fox, whose grandfather, father, uncle, brother, and nephew, all left a record of unusual attainments; there were besides, the Peels, the Pitts, the Wellesleys, the Disraelis, the Grenvilles, and near a score of others whom he mentioned.

In view of this striking confirmation of this theory in England, it is somewhat odd that our American history does not more pronouncedly declare itself in harmony with his opinions.

With the exception of John Quincy Adams, our sixth president, who assumed the dignities which his father, John Adams, held as our second, the roll of our chief executives shows no tie of kinship in the long succession of twenty-two who have covered a century's limit in our national history, until we come to the President-elect. The campaign literature which flooded the country this last autumn has freshened in the memories of all readers the chief points in the life and character of the grandsire of our incoming ruler. The party cry of "Tippecanoe," which served to stir up such fierce enthusiasm in the old days of 1840, was emblazoned on the transparencies which illuminated the political demonstrations in favor of Gen. Harrison's grandson.

Shrewd, skeptical, and calculating as many tendencies of modern society may be, deeper than the influence of tendencies can reach, lie the innate instincts of humanity; and conspicuous among them is the universal impulse toward hero worship. As practical Yankees we may decry it as sentimentality and in the general conduct of life hold ourselves in reserve against that abandonment of prudence and

self-control which has at times marked the homage of the emotional Latin races. But the hearts of our countrymen will pulsate quicker and their blood flow warmer at the record of noble names and noble deeds; and there is no doubt that the virtues of his grandsire aided to swell the chorus which called for Harrison.

It will, perhaps, be of interest in view of the fact of this notable instance of hereditary succession, to give a brief account of the lives of the few men now eminent in our national service, who can claim transmitted ability. Prominent among them, not only as occupying a position of gravest responsibilities but also as claiming descent from an unbroken line of eminent ancestors for several generations, stands our present Secretary of State, Thomas F. Bayard.

Crowning the hill-top of one of the sunny provinces of south-eastern France are the picturesque ruins of the once famous Château Bayard, the birthplace and family inheritance of that popular hero of French history, the brave gentleman and gallant soldier, Seigneur de Bayard, "the knight without fear and without reproach." His prowess has come down to us in song and story as the leal and loyal servant of his masters Charles VII., Louis XII., and Francis I. With justifiable pride our present Secretary of State claims direct descent from so illustrious and worthy a gentleman. Balthazar Bayard, the founder of the American branch of the family, fled from the persecutions which Richelieu launched against the Huguenots, and founded an asylum in Holland, that land which then harbored so many religious exiles. Balthazar, apparently, was made welcome among its freedom-loving people, for we find he was able to gain the affection and the hand of no less a lady than the sister of the grim and doughty Peter Stuyvesant. When Stuyvesant was dispatched to this country as the last governor of the Dutch provinces in 1647, his sister with her three sons accompanied him, Balthazar Bayard being dead.

James Asheton Bayard, the grandfather of the statesman of the present day, was sent to Congress as a supporter of the Federal administration in 1801; in 1804 he was chosen senator to succeed his father-in-law, Governor Bassett of Delaware. He remained there till President Madison appointed him one of the commissioners to negotiate the Treaty of Ghent in 1813. His two sons Richard and James both represented the state of Delaware in the Senate of the United States, both were able lawyers and wise counselors.

James, the father of Thomas F. Bayard, was one of the leaders in the political movements of his times. His probity, his calmness, and his judicial spirit aroused confidence in him and won him a place upon some of the most important committees in the Senate. Both the present Bayard and his father in the heat of the war excitement were accused of strong sympathetic feelings for the South. The passing years which have done much to close up the breach of sectional discord and cool down the heat of men's imaginations have swept away the suspicions which at one time attached themselves to the loyalty of the Bayards. Peace, above all things, was their motto, even at the expense of disunion, but they saw no reason for joining the secession movement, and to their persuasions in large measure was due the unionist attitude Delaware adopted.

Thomas F. Bayard's older brother purposing to follow the family traditions and seek a statesman's honors, Thomas turned his attention to mercantile pursuits. Before he had fairly reached manhood his brother died and he was persuaded to take upon himself the fortune marked out for his brother, and for that purpose entered into his father's law office as a student. His popularity and the early recognition of his abilities were probably in a measure due to his father's reputation,

and young Bayard regretted this mantle of public favor. The record he has made for himself as an able politician, a fearless advocate, and an eloquent speaker will send him down to posterity on his own merits. In his forty-second year he was elected to the United States Senate to succeed his father, and the 4th of March, 1869, saw the unique instance in our history of a father and son both serving as senators, the one resigning and the other assuming his office on that day. (In the present Congress, Senator Daniel W. Voorhees of Indiana holds a seat in the Senate while his son Charles S. Voorhees serves in the House as a representative from Washington Territory.) As senator, Bayard was identified with the Democratic party and shared with Thurman its leadership in the Senate. For a man so strongly committed to party interests he at times exhibited great fearlessness in the independence of his opinions, especially upon financial questions. He served for some time as Chairman of the Committee on Finance. His selection by President Cleveland for the position of Secretary of State was what every one anticipated, as he was undoubtedly the ablest man in his party to assume its responsibilities. We are living too close to his policy as State Secretary to analyze the true value of his actions; their influence must have time to grow and bear fruit before we can rightly judge of their worth, but from father to son the distinguishing characteristics of the Bayards have been a keen sense of honor and a strict regard for the truth.

Delaware is somewhat remarkable among the states in her recognition of family talent. She has now representing her in the Senate, Eli Saulsbury, who is serving out his third term of office, having in the first instance been elected to succeed his brother Willard. The Saulsbury family have been identified with the local history of the state.

The political interests of the great Keystone State of the Union have for a long series of years been committed to the charge of the Camerons, father and son. The venerable ex-Senator Cameron, now verging on to ninety years, still shows an undiminished interest in the affairs of his country. He is the only survivor of the band of counselors whom Lincoln called about him when entering on the perilous task of guiding the nation's war policy. From his entrance on the arena of politics, Simon Cameron impressed his strong personality upon his constituents. Sent first to the Senate in 1845, he was in sympathy with the Democratic faction in their Missouri Compromise bill; upon the repeal of that measure he identified himself with the Republicans and was returned by them to the Senate in 1857. His name was prominent as presidential candidate in 1860 but his friends compromised on Lincoln. "The Czar of Pennsylvania politics," as he was styled, has outlasted his generation and is living to see history record her impartial verdict upon the men and measures of his day.

James Donald Cameron, Don Cameron as he is popularly styled, has nearly as wide a political experience as his father. He served his apprenticeship in national affairs as Secretary of War under Grant in 1876 and the following year succeeded his father as senator. Since his entrance into Congress he has held the prestige of his father's strong policy, though not being a man of ready words he has not occupied a prominent place among the debaters. He is serving as Chairman of the Committee on Naval Affairs, and is also an active worker on the Committees for Coast Defense, Commerce, and Military Affairs.

Ex-Senator Cameron and the former Senator Butler were close comrades and the family intimacy is continued in the present generation in the warm friendship existing between Don Cameron and Matthew C. Butler, the senator from

South Carolina. Senator Butler followed his father and grandfather into the senatorial chair. His father, Andrew P. Butler, served in the Senate during the exciting days of slavery discussions and was conspicuous in his championship of Southern institutions. He ran many a tilt with the great Northern orator, Charles Sumner. His son, the present senator, as his grandfather before him, won his first honors in military service, gaining the rank of Major-General in the Southern army. He entered Congress in 1877, was returned in 1883, and is still popular enough in his state to have been re-elected for a new term of six years, beginning with the next Congress. His kindly, affable disposition renders him a general favorite and his speeches by their pertinence and ready wit command attention.

Another Confederate soldier and former senator has his name recalled to public notice as the father of Representative Breckinridge of Arkansas. General John C. Breckinridge was a prominent figure in the political movements of his day. He was a man of quick, passionate temperament, and a fierce partisan of the slave-holders' interests. His son, Clifton R., has not yet shown the impetuosity of his father's character in debate. He serves as a member of the important Ways and Means, and Manufacturing Committees, and his Congressional record has been made in the committee rooms rather than on the floor of the House. W. C. P. Breckinridge, the representative from Kentucky, is a cousin of the Arkansas member, and grandson of the first senator of the Breckinridge family, John Breckinridge who bore senatorial honors in 1801. He is one of the best informed men in Congress and an alert and persuasive speaker. The fact that he was returned to the Fiftieth Congress without any opposition proves his popularity among his towns-folk in Kentucky.

Wm. Fitzhugh Lee, a representative from the state of Virginia, has the most interesting family record of all the members of the present Congress. Turning over the pages of the Lee family history we are carried back into the heart of the Middle Ages, into the days of knight-errantry and the Crusades. Launcelot Lee, the founder of the family in England, received princely estates from William the Conqueror. Lionel won the family earldom by his bravery in the battle at Acre under Richard Cœur-de-Lion. There follows a succession of brave knights and worthy gentlemen, till we come to the American pioneer, Richard Lee, who with some three hundred followers came over to Virginia toward the close of the seventeenth century. He improved at his own expense a large tract of land for the benefit of his associates, and lived among them on his broad acres. A most loyal subject of his king, Charles I., he offered the royal exiles, after the death of that monarch, an asylum on his Virginia estates. He even endeavored to persuade the Prince Royal to emigrate to this country and sway his scepter over his dutiful subjects in this land. In consideration of the zeal and loyalty shown by Virginia to the Stuart family in its misfortunes, Charles II. allowed the state of Virginia to quarter its arms with those of England, France, Scotland, and Ireland, and from this circumstance was derived the title "Old Dominion," which still clings to Virginia's soil.

To read the records of the Lee family in America is to read the records of the great events in our country. In every generation it has furnished men who have left an indelible mark on their country's history, men of strong principles, high courage, and skillful address.

It was a Lee—Richard Henry—who as member of the Con-

tinental Congress offered that stirring motion—"That these united colonies are and of right ought to be free and independent states and that all political connection between them and the state of Great Britain is and ought to be totally dissolved." Mr. Lee being called home by illness, Mr. Jefferson was appointed chairman of the committee to draft the Declaration. A brother, Francis Lightfoot Lee, signed the Declaration as a member of the Continental Congress. William Lee as diplomatist secured the friendship of Holland for the struggling nation, and Arthur, another brother, was the secret agent of Congress in London, and later associated with Franklin at the court of France.

"Lightfoot Harry," a cousin of these Lees and the father of the late General Robert E. Lee, was one of Washington's favorite officers. Perhaps the fact that our great chieftain nursed a hopeless passion in his youth for the mother of this brave and handsome soldier may have given an unwonted tenderness to Washington's affection for him. The immortal phrase—"First in war, first in peace, and first in the hearts of his countrymen," was given by this Revolutionary hero in his funeral oration upon Washington. He took part in the deliberations of Congress in 1799.

The story of Robert E. Lee, the Southern soldier, is still fresh in men's memories and whatever they may think as to the wisdom of his actions, there are but few who doubt that General Lee put the question sharply to himself—What is duty?—and followed what seemed to him the answer of his conscience. At the close of the Civil War, he accepted the presidency of Washington University, now known as the Washington and Lee University, and till his death in 1870 devoted his thoughts and activities to the education of the young men of the South. His son, George Washington Custis Lee, succeeded him at the University. General Lee by his marriage with Mary Randolph Custis, only daughter of General Washington's adopted son, brought into the Lee family the beautiful estates of Arlington and the historic White House in Virginia. The United States Government took possession of Arlington, and in 1867 converted it into a national cemetery.

The present Congressman lives at the White House, which students of our history recall as the place where Washington rode up one sunny day and hitching his horse to the paling outside, all unwitting of the fate he was to encounter, entered the house and met the charming widow, Mrs. Custis. His lackey and his horse impatiently kept their watch, wondering at the long delay of their master.

There is a tradition in the Lee family that the Executive Mansion in Washington received its name in honor of Martha Washington's early home.

Representative Lee has the fine, large physique and thoughtful brow which can be traced in the family portraits of past generations. His tastes and pursuits are agricultural and he takes pride in the name of farmer. His two sons being educated at the Washington and Lee University are brought up to feel the responsibilities as well as the honors they have inherited with their name.

With Lee's name closes the list of the members of Congress whose presence there serves as personal links to join the counsels and deeds of the fathers to those of the sons.

Occasionally on the pay-roll of the departments one comes across a name which is associated with historic deeds, but these children of a greater generation in the quiet routine of office work have no scope to show if they would ring true to the metal of their sires.

OUTLINE AND PROGRAMS FOR THE C. L. S. C.

OUTLINE OF REQUIRED READINGS FOR FEBRUARY.

First Week (ending February 7).

1. "Modern Church in Europe." Chapters I.-VIII. inclusive.
2. "Chemistry." Chapters I.-V.
3. "Socrates." THE CHAUTAUQUAN.
4. "Greek Art." THE CHAUTAUQUAN.
5. Sunday Reading for February 3. THE CHAUTAUQUAN.

Second Week (ending February 14).

1. "Modern Church in Europe." Chapters IX.-XVI.
2. "Chemistry." Chapters VI.-VIII.
3. "Gossip about Greece." THE CHAUTAUQUAN.
4. "Hospitals." THE CHAUTAUQUAN.
5. Sunday Reading for February 10. THE CHAUTAUQUAN.

Third Week (ending February 21).

1. "Modern Church in Europe." Chapters XVII.-XXVI.
2. "Chemistry." Chapter IX.
3. "Music Among Animals." THE CHAUTAUQUAN.
4. Sunday Reading for February 17. THE CHAUTAUQUAN.

Fourth Week (ending February 28).

1. "Modern Church in Europe." Chapters XXVII.-XXXVII.
2. "Chemistry." Chapter X.
3. "Taxation." THE CHAUTAUQUAN.
4. "The Power-Loom." THE CHAUTAUQUAN.
5. Sunday Reading for February 24. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK IN FEBRUARY.

1. Roll-Call. Let each one mention the most interesting point in the week's readings.
2. Table Talk—Current events.
3. The Lesson.
4. Paper—Sketch of the Jesuits and their founder.

Music.

5. A Study of Greek Architecture. (Taking the Parthenon as a model, notice its proportions, point out all the different parts of the building, and define the terms used. Obtain as many drawings or charts as possible. The pictorial illustrations in Webster's Dictionary will be found of service.)
6. Reading—"The Brother of Mercy." *By Whittier.*
7. Paper—The Career of Lord Jeffreys. See Macaulay's biography of him, and also sketch of him in Blackmore's "Lorna Doone."
8. Lecture on Chemistry, covering the parts included in the week's readings. By a specialist if possible. It would be well to make this a regular feature of the programs during the study of this subject.

SECOND WEEK IN FEBRUARY.

1. Roll-Call—Let each one ask a question on the hardest point of the week's readings.
2. Table Talk—Important foreign events.
3. The Lesson.
4. Paper—The Thirty Years' War.

Music.

5. Reading—"The Birth Mark." *By Hawthorne.*
6. Paper—Description and History of Herrnhut. (See "The Moravian Mecca" in the November and December issues of THE CHAUTAUQUAN.)
7. Selections—"The Female Martyr." *By Whittier.* The description of Evangeline as a Sister of Mercy, found near the close of "Evangeline," and "Hymn of the Moravian Nuns of Bethlehem." *By Longfellow.*

8. The Chautauquan Travelers' Club. A tour through Greece, following the route marked out by Professor Mahaffy. The party can be organized after the same plan proposed last year. The guide will not be needed in this instance as the route is already chosen. The artist may provide pictures and maps of the places of interest; the correspondent, note points of special interest in the places visited, adding as much as he can gather to the description given in the article; the historian will have a large field in which to work, and will find it best to give only the most important historical events; the soldier describes the battles; and the man of letters calls attention to the part each place and the inhabitants of each place play in literature. Beginning with Corinth the artist can find in histories of Greece and in encyclopedias pictures of the place. The correspondent may describe the country, tell of its natural productions, its government, its people, etc. The historian and soldier can easily arrange their parts by the help of reference books. The man of letters will find that Pausanias, Herodotus, Pindar, among classical authors, and many others have written regarding it. With no other books than those in the course of Required Reading this plan may be made to work successfully. After all have carried out their parts about Corinth the next place *en route* may be treated in the same manner, etc.

JOHN BUNYAN DAY—FEBRUARY 15.

"Revere the man whose PILGRIM marks the road
And guides the PROGRESS of the soul to God."—*Cowper.*

1. Roll-Call. Quotations from Bunyan.
2. Special Lesson. Chapter XXVI. of "Modern Church in Europe."
3. Paper—England in the time of Bunyan.
4. Sketch—Life of John Bunyan.

Music.

5. Reading—"The Author's Apology," prefixed to "The Pilgrim's Progress."
6. Story—Bunyan's allegory, "The Holy War."
7. A Study—"The Pilgrim's Progress." A synopsis of the allegory; its meaning; its literary merit.
8. Reading—"The Present Crisis." *By Lowell.*

FOUNDER'S DAY—FEBRUARY 23.

LONGFELLOW DAY—FEBRUARY 27.

A Pot-Pourri.

"Ye happy mixtures of more happy days."—*Byron.*

1. Reading—"Oberon's Feast."—*By Robert Herrick.*
2. Roll-Call—Miscellaneous quotations written on slips of paper. A pretty design for arranging them is to cut out of green tissue paper long slender leaves, crimp them through the center in imitation of veins and foldings, paste them on the ends of the slips of paper on which the quotations are written and place them in a salad bowl. As each person's name is called he is to draw one out, read it, and, if he can name the author, keep it as a prize. If he fails, any one in the room may, by answering correctly, take the slip.
3. "Table-Talk." *By Longfellow.*—Found in one of his prose works, "Drift-Wood." The short paragraphs are all to be numbered in order, and the numbers written on slips of paper which the members draw. Each one is

then to read the paragraph corresponding to his number, and to explain all references (there are several to historical and mythological characters, etc.) and all the difficult points.

4. Reading—"The Tables Turned." *By Wordsworth.*
Music.

5. The Lesson—"The Building of the Ship." *By Longfellow.* A study of the poem. Or, if the cir-

cles prefer, the regular lesson as given in the *Outline*.
6. Sketch—The History of Chautauqua.

7. Readings—"Bess and her Spinning Wheel." *By Burns.* "The Spinning Wheel," found in "The Courtship of Miles Standish"; and the first article in "Drift-Wood," in which is a brief account of the "Bertha" referred to in the preceding selection.

8. Debate—Resolved: That taxation is a blessing.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us Keep our Heavenly Father in the Midst."—"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

JOHN BUNYAN DAY—February 15.

FOUNDER'S DAY—February 23.

LONGFELLOW DAY—February 27.

PRIESTLY DAY—March 13.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Sunday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

HISTORY, THE EDUCATIONAL WARP.

By the Rev. Howard Crosby, D. D.

Diodorus calls history "The Metropolis of Philosophy." It is an odd phrase. He means that all learning finds a central point of connection in history. It were well if our modern educators would ponder this truth, for truth it is. A clear chronological arrangement of history in the mind is the very best preparation for all other study. When this is accomplished, the various facts of literature, philosophy, and science can be posited in their right places in time, and so the progress of each branch of learning traced. Details of study become more interesting when we know the exact historic relations of the subject. The history is a broad chart on which we mark the many discoveries of truth, each in its right place. Not only is the process of study made interesting, but the memory is wonderfully assisted in mastering the facts and grouping them.

For these reasons history should be the grand basal study in every institution of learning. Each pupil should make chronological tables, not in an intricate way, but simply and clearly. For example, suppose the history under study is that of England. A straight perpendicular line should be drawn on the paper, and on the left side of this line the centuries marked at equal distances. On the right side let the monarchs be named. Then at the proper points write catchwords that may readily recall the chief events, such as "English Language," for the use of English as the government language in place of Norman French; "Protestant" for the termination of the Roman state church; "U. S." for the independence of the American colonies.

Let the student pursue this method with all the local histories, as the histories of England, France, Germany, Greece, Rome, and then form a large chronological chart in this simple way of the whole world's history. Such charts he should hang up on the wall in his room so that they may be ever before him and that he may become thoroughly familiar with them. With these outlines in his mind, the study of any particular period, like the time of Alexander the Great, or

the reign of Charles the Fifth, will become doubly interesting, for he will know all the while in what part of the grand whole of history he is studying, and what the relations of the time are to all other times.

Such a grasp of history makes the mind broad and comprehensive and adapts a man for almost any position apart from the technical. It enriches the mind with a vast store of associated facts and principles that are useful in practical life, and makes the man a power in society, which mere technical learning cannot do.

The man who has the world's history clearly before his mind, has a vast advantage over his fellows. Let our schools acknowledge that this is the true foundation on which to build all other learning.

An ardent worker in the Chautauqua Literary and Scientific Circle, Mr. T. H. Leavitt of Lincoln, Nebraska, has adopted a plan for using the circulars which may commend itself to others having a large correspondence. Mr. Leavitt sends out in his business, letters to many small prairie towns and villages in his state and in each letter he places a C. L. S. C. circular. In many cases they receive attention and frequently result in attracting persons to the work.

THE BROOKLYN CHAUTAUQUA ASSEMBLY.

In the December '87 issue of THE CHAUTAUQUAN, we printed the first annual report of the Brooklyn Chautauqua Assembly. Its first year was good, its second better, and to judge from the program it presents for the present year and from what it has already done, its third is to be best. The Assembly is a central organization composed of four delegates from each of the local circles forming the board of managers, the president of each circle being ex-officio a delegate. The executive business is conducted by a committee of one from each circle selected by each delegation. As now constituted twenty-one circles are represented in the Assembly; Ad Astra, Advance, Athene, Brooklyn, Bryant, Clinton, De Kalb, Gleaners, Goodsell, Hale, Hyperion, Iota, Janes, No Name, Oak Leaf, Ocean Hill, Philomathean, Pierian, Pros-

pect, Sesame, and Vincent. The plan for the present year's work includes the following numbers:

Vesper Service and Address, Lyman Abbott, D. D., November 8.

Recognition Service for Graduates, November 28.

Milton Memorial Day and Social, December 6.

Lecture, "Athens," Illustrated with the Stereopticon, Dr. Albert C. Perkins, Principal Adelphi Academy, Dec. 14.

Lecture, "Sweeping of Gold or 'Chautauqua' in Education," J. L. Hurlbut, D. D., Principal, C. L. S. C., Jan. 24.

Vesper Service and Sermon to Chautauquans, the Rev. Richard H. Bosworth, Dec. 16.

Vesper Service and Address, Lyman Abbott, D. D., January 20.

Lecture, "Chemistry," With Experiments, Prof. E. H. Bartley, of Long Island College Hospital, February 6.

Annual Sermon to Assembly, John Humpstone, D. D., February 10.

Lecture, "Literature of Greece," Dr. Perkins, Feb. 21.

Longfellow Memorial Day and Social, February 28.

Lecture, "Zoology, Invertebrates, or the Lower Types of Animal Life," John Mickleborough, Ph. D., Principal, Grammar School No. 9.

Lecture, "Chemistry," With Experiments, Prof. Bartley, March 20.

Lecture, "Zoology, Vertebrates, or the Higher Types of Animal Life," Prof. Austin C. Apgar, State Normal School of New Jersey, April 5.

Shakspeare Memorial Day and Social, April 25.

The Recognition Service on November 28 was at once the most ambitious and the most successful exercise of the kind which we have known, being conducted away from an assembly. Hanson Street Baptist Church was secured for the services and decorated with all the Chautauqua paraphernalia. Arches were erected and a gate put up on the platform. Some ninety little flower girls bearing the usual baskets of flowers opened the services by an entrance march to their station under the arches; after them came the procession of graduates, ninety-four in all. These persons came from New York, Brook'lyn, and vicinity, and included not only graduates of '88 but those of former years, who had never participated in a public recognition. The standard Chautauqua Recognition Service was used, the class meeting at the gate, passing under the arches, being received into the Society in the Grove, and presented with diplomas. Principal Hurlbut presided and gave an address on "The Chautauqua Idea." The other speakers were the Rev. Lyman Abbott, who spoke on "Home Study," and the Rev. N. E. Wood, whose subject was "Post-graduation." About twelve hundred persons witnessed the service. The Brooklyn Assembly deserves the warmest congratulations for the admirable success it has made of this Recognition Service. It was a difficult undertaking, requiring hard work and great tact. It was carried out with fidelity to the recognized plan and in excellent taste. The leaders gave careful attention to every detail of the service. Several of them were present at Chautauqua during the Chautauqua Literary and Scientific Circle season last summer, and made a special study of the manner of doing things there. We trust the entire program for the year will meet with as excellent support and success as the Recognition Services.

The program blank is used in many of the old circles the Scribe finds and is everywhere declared an indispensable convenience. An excellent form of the blank is in use in the Vincent Circle of ROCHESTER. We reproduce it as a guide for new circles which may desire to adopt something of the kind. The idea, of course, is to have printed a num-

ber sufficient for the C. L. S. C. year, and to have them filled out as needed.

PROGRAM.

Saturday 188

At residence of

No. Street.

1. Reciting C. L. S. C. Mottoes in concert.

(Or reading appropriate selections.)

2. Roll-call—Responses to be

3. Reading minutes of last meeting.

Music

4. Record of current events since last meeting by

Discussion on same.

5. Preview of required reading for next two weeks,

by

Music.

6. Paper by

Subject

7. Paper by

Subject

8. Reading or Recitation,

by

9. Paper by

Subject

10. Paper by

Subject

11. Question Drawer,

.

12. Miscellaneous,

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Preserve this Program as a Record of the Work of the Circle.

REORGANIZED CIRCLES.

CANADA.—The West End Circle of TORONTO has adopted a convenient device, a program blank. The printing of a number of these blanks sufficient for a year's work costs but little, and saves much time and trouble to the secretary and program-committee. The West End also boasts a circle-song, written by one of its members. —The Allene Branch of TORONTO has canvassed carefully the different possible methods of conducting the lesson, being determined to adopt only what seems to be the best. This policy is worthy of imitation. Adopting a method without thoroughly considering it is a most unsafe experiment. —The St. Gabriel of MONTREAL does a pleasant deed. Noticing in THE CHAUTAUQUAN that a new circle had been formed in the city, it writes to Plainfield for the officers' address that it may arrange for an interchange of circle-courtesies. —From MILLSTREAM the Berwick writes, "We think the reading of this year the most interesting we have had, and the plan followed in the *Suggestive Programs* excellent for impressing the work." —ST. CATHARINES has sixteen readers in circle. —The BRUCEFIELD Circle continues its organization.

MAINE.—A class of graduates flourishes in LEWISTON. —"We prize the C. L. S. C. more every day," writes the Merry Meeting of RICHMOND. —The Maine roster of reorganized contains this month the names of circles at AUBURN (Margaret Fuller), KINGMAN, OCEAN PARK, EASTPORT (Sunrise), and WEST PEMBROKE.

NEW HAMPSHIRE.—The new circle reported in December from LACONIA has developed in its short career all the characteristics of a wise and progressive class. The Laconia

has adopted a class flower and a motto.—Commendable earnestness has been shown by the Granite of ROCHESTER this year. Twenty-five members are in ranks and most thorough work is being done.—The Class of '92 is making a fine record in NASHUA, where the Raymond is a strong center of Chautauqua influence.—The Charmingfore Circle of CANDIA VILLAGE has eighteen members.

VERMONT.—In *Local Circles* for last April the Idea Hunters of MONTPELIER were reported as doing some missionary work in connection with their studies. This practical philanthropy is continued this year, the society keeping a young colored girl in school and sending a box of clothing to a needy community. The circle is as active in its special work as ever. One of its recent ingenious exercises was a study in mythology; each member being assigned a special character to describe.

MASSACHUSETTS.—A group of Bay State reorganizations is formed by the circles at WEST DENNIS, SALEM, SOUTH-FIELD (Umpachene), WOBURN, LOWELL (Pawtucket), DORCHESTER (Shawmut), and WEYMOUTH (Montiquot).

RHODE ISLAND.—This is the way the Whittier of PROVIDENCE is dealing with the task of pronouncing the Greek names: a leader and two captains are chosen and the circle divided as for a spelling match. The leader spells the word, the sides, by turn, pronouncing; two spellings are allowed, one effort at pronunciation; a mispronunciation removes the person from ranks.

CONNECTICUT.—The fortnightly meetings of the NICHOLS Circle are continued this year and careful attention is being given the readings.

NEW YORK.—A member of the No Name Circle of BROOKLYN writes, "After every meeting our members say that this has been the best meeting we have had and they await the coming one with eagerness. We never have had less than thirty present, nor have we ever failed in having an enjoyable time." The Ad Astra is flourishing; its roll contains twenty-five names this year.—The members of the Bryant of NEW YORK CITY have become thoroughly interested in the work and are having the delightful experience of belonging to a club to whose meetings they look forward with the assurance that they will have a pleasant and profitable time.—The Longfellow of CHATHAM starts out under very favorable circumstances. The editor of the local paper is president. Eight '92's have joined, and all the post-graduates remain in the circle.—The Emersonians of PIKE have six local members who take THE CHAUTAUQUAN, and who assist in the programs regularly.—The Rev. Wm. H. Rogers now of RED CREEK has been one of the most indefatigable of Chautauqua workers, having formed circles at every charge to which he has been called since the beginning of the C. L. S. C. The Alpha at FLEMING and the Excelsior at SCIOVILLE are particularly successful organizations of his founding. Mr. Rogers appreciates the value of the circulars and handbooks and uses them freely.

—The Discipuli of WEST TROY are devoting their meetings to chemistry mainly.—At a recent meeting of the Central of ROCHESTER, stereopticon views were thrown on the screen, illustrating Greek dress, manners, and customs; as they appeared, members from the different circles gave brief descriptions.—The Clio of CAZENOVIA has twenty-two members.—Announcements of "at work" have come to the Local Circle table this month from the following additional New York clubs: The Fortnightlies of BUFFALO, the Star of OSWEGO, the Bryant of WEBSTER, and the circles at SPROUT BROOK, BROOKFIELD, ADDISON, BINGHAMTON, MILFORD, MEXICO, POUGHQUAG, SOUTH BYRON, SILVER CREEK, and OTTO.

D-feb

NEW JERSEY.—The Broadway Circle of CAMDEN has forty-four members. The interest is sustained and the programs varied and full.—Hope Circle of RAHWAY is in a condition of healthy growth.

PENNSYLVANIA.—The work of the United Chautauqua Circle of PHILADELPHIA is progressing nobly. The course of twelve lectures on chemistry is on hand at present. This course closes in February and is to be followed by a spring course on zoölogy.—A pleasant bit from the Longfellow of Philadelphia is this: "We are thoroughly enjoying ourselves. We have instituted this year a course of impromptu debates and find them excellent. Each time it becomes easier to express ourselves off-hand on the subjects, usually topics of the times, suggested. Our critic's report is worth hearing, it is so well done. When there is an error she corrects it with much judgment and kindness, and at the same time with humor, and she spares no one."—"Renewed vigor" is the report from GRANT.—The class at MARTINSBURG is taking hold with a will.—NEW WILMINGTON has an interested circle.—The fourth year has been reached by the Pollock of ALLENTOWN, but not the last, for the most of the members, a correspondent declares. They do not propose that a "sheepskin" shall sever their Chautauqua connections.—Fifteen members are enrolled at DILLSBURG.—CHAMBERSBURG has reorganized with eleven members; DANVILLE with ten; SINKING VALLEY with eight; the Pansy of BURGETTSTOWN with twelve; and HARRISBURG with seventeen.—At SUNBURY the circle has reached a membership of nineteen this year and they are doing work of the best quality.—A member of the KITTANNING club writes: "We have delightful meetings. I could not think of giving them up."—The South Side of PITTSBURGH has eight members.—The Clover Leaf of GREENVILLE is reported as "flourishing, enthusiastic, and interested."—Energy and vigor are announced as the qualities most conspicuous in the circle at ERIE this year. The '92's are declared to be "hand picked."

DISTRICT OF COLUMBIA.—In response to a public notice the Chautauquans of WASHINGTON met in Wesley Chapel on Friday evening, December 7, to form a Chautauqua Union. Principal Hurlbut was present, and on taking the chair was greeted with the Chautauqua salute. A brief constitution was adopted, after which Mr. Wm. Redin Woodward was elected President, and Mrs. Lydia H. Tilton, Secretary and Treasurer, the Presidents of all local circles being the Vice-presidents. A short recess was then taken which was made the occasion of an informal reception to Dr. Hurlbut; after this the meeting was again called to order, and Dr. Hurlbut gave a strong presentation of the claims of Chautauqua. There is good reason to believe that this meeting is the beginning of new interest in the C. L. S. C. in this city. The object of the newly formed Union will be to foster such interest by observing Memorial Days and Special Sundays and by public meetings from time to time as well as to form a bond of Union between circles, graduate members, and individual readers.

IN THE SOUTH.—Antietam Circle of HAGERSTOWN, MARYLAND, is at its post.—The Margaret J. Preston Circle continues its meetings at ALEXANDRIA, VIRGINIA. And at BON AIR of the same state the nineteen old members are in line again.—The members in the Magnolia of THOMASVILLE, GEORGIA, vary with the season, the town being a winter resort and many visitors going into the circle during their sojourn. The circle started in the fall with six members.—The Seminoles of ORLANDO, FLORIDA, are twenty in number.—The vigorous MOBILE, ALABAMA, branch of the C. L. S. C. sustains its past

record this year. Forty members are enrolled. The system is so popular that the graduates have decided to take another four years' course. The circle at OPELIKA is delighted with this year's course.—A successful union meeting between two MISSISSIPPI Circles, those at HAZELHURST and CRYSTAL SPRINGS, was held in November and the good-will and emulation awakened, bid fair to make the circles two of the best in the state.—At OCEAN SPRINGS and MOSS POINT are two more Mississippi circles making excellent records.—At DENTON, TEXAS, the Chautauqua work is in the hands of the Adams Circle, a company of "earnest workers." The interesting circle established at MARSHALL, in '87, is doing finely. The members are ambitious young colored people, and are under the directorship of a devoted white lady teacher.

OHIO.—A notable event of the present Chautauqua year was the tenth anniversary of the founding of the Alpha Circle of CINCINNATI. It took place in November at the home of Miss E. O. O'Connell, a most zealous Chautauquan. About thirty members were present, the greater number of whom are graduates of the C. L. S. C. The circle was organized at Wesley Chapel during the pastorate of Dr. Weeks, and, to the gratification of the members, he was present on this occasion. His invocation uplifted all within its hearing, and the address that followed will long be remembered by all. An epitome of the work done during the last ten years was read, and letters of greeting from Bishop Vincent, Mr. A. M. Martin, general secretary, and several former members or helpers. After a bountiful collation was served, all tongues were loosed and conversation never lagged during the evening. At the close of the meeting the hostess presented each one with a souvenir, brought from some place of interest in Europe, she having gathered them while abroad last summer. The career of the Alpha Circle has borne fruit, for Cincinnati has at present seventeen circles, and one of the best of them is the Epworth of Walnut Hills. The "invitation-meeting" the circle gave at the beginning of the year—reported in the November *Local Circles*—has helped no little in swelling the membership to its present fifty. No local members are accepted. An important functionary in the Epworth is the quiz-master. Notices of meetings and circulars of inquiry are sent out regularly by the secretary, and to lessen the labor the circle has purchased an Edisonograph by which duplicate copies of a manuscript can be rapidly produced.—The Simpson Circle of TOLEDO is confining itself closely to the Greek readings of the year. *The Question Table and Questions and Answers* are used regularly. "Hypatia" is read in the circle to finish off the evening. We notice that the Simpson numbers among its officials a chorister and organist.—The sixth annual reorganization took place last October in the circle at ST. PARIS. The present make-up of the circle includes four graduates.—The circle at GENEVA has fifty-five members.—A circle-member writing from WOOSTER of the encouraging condition of the Chautauqua work there, says: "We have in our circle six post-graduates who seem to be as enthusiastic as ever. The diplomas have not satisfied them."—Notes of continued work come also from circles at WAVERLY, ASHLAND, DAYTON (the Irving), GREENVILLE, IRONTON, MOGADORE, MARIETTA, OBERLIN, REDBANK, and SHELBY.

INDIANA.—Ten new members, pleasant surroundings, and abundant good-fellowship and enthusiasm are the helps with which the MICHIGAN CITY Circle started off in the fall; the consequence is they are in the midst of a prosperous season.—The Pioneer Circle of NEW ALBANY is to be numbered among the reorganized.—At PRINCETON ten

ladies, six of them teachers and four housekeepers, do the work in company. They profess to find in it opportunities which otherwise they would not have enjoyed.—Nine '91's form the Cary Club at AUBURN.—There is an energetic circle numbering seven at COLUMBIA CITY.—The circle at GOSHEN organized in October with twenty-five members.

ILLINOIS.—The Chautauqua center of the North-west continues to be CHICAGO. Five reorganizations are reported from there this month: the Hawthorne with six members, the Lawrence with six, the Irving with fifteen, the Monday class of fifteen, and the Centenary of thirty-three.—The circle at NORWOOD PARK is going on in a most encouraging way this year.—The program of the Bayard Taylor of STERLING consists of the recitation of the lesson, quizzes, and literary exercises. The circle is blessed with a fine map and finds it a great help. A few lectures are to be given before the circle this year.—At LENA the circle continues work.—The LA HARPE Circle has reached the goodly proportions of twenty-three; the LEWISTOWN of over twenty; and the CLINTON of nine.

MICHIGAN.—A goodly company of reorganized send in their cards from Michigan: the HOWELL with eighteen new members; the SOUTH LYON; the EAST SAGINAW with a membership of eighty; the CLARKSTON with eleven; the BIG RAPIDS with at least fifteen new members; the MANCERLONA of twenty-one members; and the IONIA, also largely increased.

WISCONSIN.—In MILWAUKEE the Delta has reorganized with a membership of twenty-six; the Sherman Street Club of seven members is doing efficient work; and the Edelweiss has eight names on its roll.—Thirteen Chippewas are doing good work at EAU CLAIRE.—The ten members at HUDSON declare themselves delighted with the Greeks.—Gradatim Circle, WAUWATOSA, was reorganized the first of October. The members are thorough workers and the meetings full of interest. Similar reports come from SPRING PRAIRIE and BARABOO.—The secretary of the Vincent of NEW LONDON writes, "Our studies have long since ceased to be a burden and have become a pleasure and a rest to which we look forward with eagerness."

MINNESOTA.—The chief points in the method employed by the BLUE EARTH CITY Circle are: an instructor for each subject; the adaptation of the program of THE CHAUTAUQUAN; frequent book reviews; news-items in response to roll-call.—From MONTEVIDEO comes November's report which many circles will appreciate: "Our class is the best this fall we have ever had, in spite of politics."—Good attendance, steady, careful work, and hearty interest are some of the points made in the MOORHEAD Circle.—Nine persons are working at AUSTIN, the same at ELMORE, and a large and growing number at DULUTH.

IOWA.—Among the prosperous IOWA reorganizations are the circles at MT. VERNON, MONROE, SCRANTON CITY, and BEDFORD.

MISSOURI.—The thirteen circles forming the ST. LOUIS Chautauqua Union held a delightful Milton Memorial meeting in December. The Vincent Circle of ST. LOUIS has twenty-five members this year, twenty of whom are '92's. A circle of post-graduates has been formed in the city and is studying Spanish Literature.—The Ozark of LEBANON is much larger this year than ever before, thirty-three names being enrolled.

ARKANSAS.—Eleven out of the thirteen members of the NASHVILLE Circle have written for the four-page, twelve-page, and Garnet Seal Memoranda—an index of ambition, at least. The circle reports itself much improved this year

and determined to spread the Chautauqua work throughout the community.——The Cherokees of MORRILLTON are an interested company of readers.

KANSAS.—The laudable resolution to make the present year more interesting than the past has been taken at SEDAN, and as a first step the circle sensibly has sent to Plainfield for all the helps kept there—Vesper Services, Chautauqua Songs, and the like.——At the "Princess of the Plains," WICHITA, the Sunflower still stands ten strong just now.——The secretary of the Adams of TOPEKA writes: "The circle opened with a very flattering outlook. Many if not quite all of the old members were present and all enthusiastic over the work of the coming year. Since the first meeting we have had many additional members and quite a number of the teachers in our public schools, who are already graduates of some of our best colleges and schools, have joined and are interesting themselves and others in the Chautauqua work. The membership is now sixty, and others are coming in."——Hurlbut of MORAN has doubled its membership.——The BURTON Circle has reorganized, also the one at DODGE CITY.——The GARDEN CITY Circle rejoices in twelve good working members who feel much encouraged with the prospect before them.——The GIRARD Circle is made up of earnest workers.——The Ascendants of INDEPENDENCE send us a fine program of exercises carried out on Bryant Day.——The old members of the Greenwood of EUREKA have reorganized with a few new members.——The Coronet of JAMESTOWN is in line.——Bryant Day was observed by the Grecians of PARSONS by presenting an excellent and varied program to the Carnation Circle of the same place, and about seventy-five invited guests. The circle also observed Halloween by giving a leap year party, at which all the old Halloween games and tricks were played. The Grecians at the Ottawa, Kansas, Assembly last summer proposed the plan of organizing all the circles in the state into the "Kansas Chautauqua Union." The suggestion was carried out by electing Judge Nelson Case, of Oswego, president, and Mr. H. J. Barber, of Topeka, secretary. The idea also included the organization of the circles of each congressional district in the state—the presidents of these *district unions* to be the vice-presidents of the state union. A state convention met in Topeka December 26, from which the Scribe hopes to present a report in the March issue; and to prepare for this state convention the Grecian and Carnation Circles of Parsons called a convention of the third district to be held in that city, December 7. This convention was attended by about eighty members of the C. L. S. C., representing a number of circles in nearly every county in the district. A large number of friends of the C. L. S. C. movement were also present. An entertaining program of addresses and music was presented. The program was followed by a social hour which the delegates spent in exchanging the "Chautauqua hand shake" and getting acquainted. A permanent organization was then effected and the remaining time was spent in a "Round Table" talk, when were discussed by members of the different circles their method of work, manner of conducting the lesson, observing Memorial Days, and other circle matters of general interest.

NEBRASKA.—The LONG PINE Circle is the first outgrowth of the Long Pine Assembly of two years ago. This Assembly has been the center from which several circles since have sprung.——A year ago the OSCEOLA Circle was formed, and it finds itself at present doing good, thorough work and delighted with the readings.——The circle organized three years ago at FREMONT is continuing its meetings this year; its membership and the quality of its work are increasing.——

The Bitter-Sweet of PLUM CREEK has had an addition of seven '92's, making its membership twenty-one.——A fine class of between twenty and thirty members is reported from TEKAMAH.

OTHER WESTERN CIRCLES.—Silver State has been adopted as a name by the circle at FORT LUPTON, COLORADO.——The Blue Bells of SHERIDAN, MONTANA, say they are doing "the very best work."——At PAYETTE, IDAHO, the circle has been re-formed.——A class is reading at EUGENE CITY, OREGON, and one of fifteen members in CENTERVILLE of the same state.——The Hyack of PORT GAMBLE, WASHINGTON TERRITORY, meets every week and reviews the lessons, a new leader being appointed at each meeting. In the same territory are the Olympiads of MONTESANO, with a motto of "deeds not words."——The circle at SALT LAKE CITY, UTAH TERRITORY, has been reorganized this year.

NEW CIRCLES.

CANADA.—It is always pleasant to chronicle the registration of a circle which includes all the members of a family. The pastor of Central Presbyterian Church in GALT is the leader of such a circle with six members.——Another denominational circle is connected with Calvary Congregational Church of MONTREAL, comprising seventeen members of the Class of '92.——The name of the circle at NORTH SYDNEY is *Do-cheannashadh*, a Gaelic word meaning invincible. The motto, *Na toir suas gu brach*, is translated, Never give up. There are eighteen members.——An Indian name, the *Ameck*, meaning beaver, has been chosen as suggestive of industry, by a circle of eight members in OTTAWA.——Eight beginners report from LISTOWEL.——Difficulties disappear in the path of duty, is the motto of Harmony Circle at MORRISBURG.

MAINE.—Two large circles are added to those of Maine: the Leisure Moment of FARMINGTON and the DOVER Circle.

NEW HAMPSHIRE.—The circle at PLYMOUTH is composed of ten '92's and one '86.——Six members of '91, who had no formal organization for their first year's work, have formed a circle at THE WEIRS.——A growing circle is reported from COLEBROOK.

VERMONT.—"Fifteen members with a prospect of more," write the Gem Gatherers of SHEFFIELD.——"Our fifteen members meet every Wednesday evening and our class is prospering finely," is the pleasant message from the Maple Leaf of IRASBURGH.——A circle of eleven was recently formed in BRADFORD.

MASSACHUSETTS.—The two specimen programs sent by Bates Circle of BOSTON contain some original features. On the first the roll-call is to be responded to by some saying of one of the "Seven Wise Men." The lesson is followed by two-minute stories about Hercules, Jason, Perseus, Orpheus, and Medusa, by five members. The next roll-call asks for quotations containing the word wisdom, and that evening's program closes with short sketches of Pericles, Socrates, Alexander, Plato, and Demosthenes. There are twenty-four members of Bates Circle, all young people connected with the Meridian Street Methodist Episcopal Church, having the Sunday-school superintendent for president. The plan is to study thoroughly one book and review it before beginning another.——The graduates of '88 continue to meet with the undergraduates of NEEDHAM.——A circle of twenty members has formed in SPRINGFIELD from the congregation of Carew Street Baptist Church.——Notices of organization have been received from BRIMFIELD, CAMPFELLO, EASTHAMPTON, and WOBURN.

RHODE ISLAND.—An enthusiastic circle of seven members is deep in the study at SOUTH SCITUATE.——In the De-

cember issue of *THE CHAUTAUQUAN* the Vincent of PROVIDENCE was referred to as an offshoot of one of the old circles of the city and its membership reported as fourteen. The Vincent is proud of its record and very justly asks that it be credited with the independent growth which belongs to it, and that its membership be reported as it is, twenty, not fourteen. All of which the Scribe is most happy to do.

CONNECTICUT.—There are eleven students in TERRYVILLE.

NEW YORK.—The Vincent of BUFFALO has enrolled thirty-one members, but sets its mark at fifty.—The flourishing circle connected with the Delaware Avenue M. E. Church of BUFFALO recently enjoyed an admirable talk on Modern Athens by Mr. George E. Vincent.—Goodsell Circle of Central M. E. Church, BROOKLYN, has attained a membership of nearly forty.—NEW YORK CITY has three more new circles, one of ten members from the Church of the Savior, one of thirty-four members organized at 86th Street and Park Avenue, and the Emerson Branch.—An energetic and well manned circle at NEWPORT is named Kuyhahora, after the Indian name of the river which flows through the town.—Two graduates of '85 are among the eleven members of AU SABLE FORKS Circle.—Thirteen students in ARKPORT are known as the Æolians.—The same number form CANTON Circle.—On the East Side of OSWEGO is a circle of fourteen named the Orient.—

—Other organizations are reported at SANQUOIT; NORTH GREECE, fifteen members; BROADALBIN, ten; DELMAR, nine; LOWVILLE, eighteen; PINE BUSH, twenty-four; RED CREEK many members promised; the Excelsior of SCIOVILLE, large and flourishing; WALDEN, sixteen; LEWISTON, four.

NEW JERSEY.—Greetings are sent from the East Lake Circle of BRIDGETON, the Olga of NEW MARKET, and the Palmer of NEWARK.

PENNSYLVANIA.—With few exceptions the twenty members of the Athena at TAMAGUA are very busy people, for whom it is not always easy to find time to do the required study, but all are enthusiastic and in earnest. The meetings are held weekly.—The Mountain Pink of SLATINGTON is in full bloom.—“Our meetings are as delightful as they are helpful,” the tidings from Alpha Beta of ROXBOROUGH.—The twenty-two members of Mountain Circle meet once a month in OSCEOLA MILLS and carry out the programs of *THE CHAUTAUQUAN*.—The Golden Rod of BUSTLETON celebrated Bryant Day.—A Pansy is reading for seals with the thirteen new members of MOUNT UNION Circle.—The Dubois organized in NEW LONDON with ten members.—Good reports of circles at work have come from DAMASCUS; MESHOPKEN, eighteen members; NEW ALBANY; ROARING SPRING, eight; SPRINGDALE; and STEELTON.

DELAWARE.—Sixteen have joined SMYRNA Circle, and several more are expected.

IN THE SOUTH.—The circle at HILLSBORO, MARYLAND, is equally divided between '91's and '92's.—Nineteen members were recently initiated at CLARKSBURG, WEST VIRGINIA.—The Paul Hayne Circle of SPARTANBURGH, SOUTH CAROLINA, enrolls seventeen members.—DEMOPOLIS, ALABAMA, has a fine circle of twenty-five. The Alco of BREWTON is adding to its membership.—The circle at WESSON, MISSISSIPPI, began nearly two months after Opening Day, but hopes to be able to make up for lost time.—“Fifteen members and more coming soon,” says the secretary of CLEBURNE Circle, TEXAS. Three ladies of PILOT POINT are taking the White Seal course.

OHIO.—Memorial Days are the occasions on which the circle at EAST CLEVELAND invites its many friends to enjoy the special programs.—The Alert is a new organization in SALEM, with twenty-four members.—The Laurel, the

second circle formed in GRANVILLE, promises a sturdy growth.—HAMILTON Circle has reached its prescribed limit of twenty members.—The lecture on the C. L. S. C. by Mr. George E. Vincent at GARRETTSVILLE was largely attended and resulted in the formation of an enthusiastic circle of thirty. A pleasant reception followed the lecture.—The circle in Trinity Church, CINCINNATI, has received several accessions since its first meeting.—CAREY sends thirteen recruits for the ranks of '92, CANFIELD sends five, BERLIN HEIGHTS, twenty.

INDIANA.—A member of '88 in WABASH has organized a circle of six, four of whom are teachers.—Fourteen ladies are studying together in WARSAW, eleven in BUTLER.—The large circle at GOSHEN meets in three divisions, having proved that the best method of obtaining thorough reviews. A Quotation Party was the recreation of one evening, *The Question Table* of another; these features following the review of the week's lesson.—A C. L. S. C. worker in LOGANSPORT writes: “Our membership is thirty-five, comprising some of the best talent in the city. All are working hard, many doing much outside of the prescribed course. We meet bi-weekly, and there is no abatement of interest.”—The circle at COLUMBUS is prospering.

ILLINOIS.—From twenty-two years to sixty-eight is the range of ages in the Athenian of PRAIRIE CENTER.—Meetings are held on the second and fourth Thursdays in the month, by the Bryant of OAK PARK. The membership is twenty-five.—The Garfield, CHICAGO, has added nine members since organization, having now twenty-one. The Excelsior of CHICAGO has welcomed to its ranks many members of a literary society formed for the purpose of cultivating a literary taste, a sort of preparatory department of the C. L. S. C. The success of the experiment is shown by the rapidly increased membership of the Excelsior which meets weekly in the lecture room of the Wicker Park M. E. Church.

—FAIRBURY added twenty students to the list at organization.—The nine ladies of Mystic Circle, KIRKWOOD, have delightful meetings.—LA GRANGE has a second circle, the Columbia, twenty members, all beginners.—The following circles send encouraging reports: CHAMPAIGN, fifteen members; FREEPORT, twelve; KEITHSBURG, twenty; LOWELL; LOVINGTON, four; PEKIN, eighteen; POLO, eight; SPARTA, the Arete; WHEATON, eight; WOODSTOCK, eleven.

MICHIGAN.—Four classes, from '89 to '92, are represented in NORVELL's new circle.—CADILLAC began with twenty-eight students.—The Sisterhood of nine members is a branch of the Pere Marquette of LUDINGTON.—Nine is the membership at REPUBLIC, eleven at ROCKFORD, and twelve at PETERSBURG.

WISCONSIN.—The Homer is a family circle at MADISON.

MINNESOTA.—Three graduates are among the eighteen students in ZUMBROTA.—Nine have been initiated in ST. PAUL PARK, thirteen in OSHAWA, thirteen in MANKATO.

KENTUCKY.—COLUMBIA Circle beginning with two members, has increased to six.

TENNESSEE.—The circle of forty in EAST NASHVILLE has an able president and everything favorable for success.

IOWA.—The six members of CLARENCE Circle have volunteered to act as missionaries to bring in more students.—The Vincent is a new circle of DES MOINES with fourteen enrolled.—Seven new names are sent from DANBURY, ten from SPRINGVILLE, and twelve from WEST BRANCH.

MISSOURI.—Two new circles of ST. LOUIS are the Graduate and the Fireside.—Twenty-seven is the number enrolled at CENTER VIEW.—The Dawn of HIGGINSVILLE foretells a fair day.—The circle at BOWLING GREEN is well officered. There are eleven members.

KANSAS.—Most of the students in BELLEVILLE are reading for the White Seal.—The circle at NEWTON mentioned in the January *Local Circles*, has increased to fifteen.

—Eleven graduates in TOPEKA have organized to work for the Blue Seal.—The circle at CONCORDIA has six students.

NEBRASKA.—White Seal and Garnet Seal students make up BEATRICE Circle.—The Columbias of CLARKS hold pleasant weekly meetings.—DECATUR, HAY SPRINGS, and LONG PINE have active organizations.

COLORADO.—The Omega of DENVER is well attended.—The cactus which abounds in the vicinity of MOORELAND FARM has been chosen for the name of the new circle there.

—DELTA and PUEBLO have several students.

DAKOTA.—A promising circle has been organized in JAMESTOWN.

IDAHO.—SHOSHONE Circle has for its president the principal of the Shoshone schools.

CALIFORNIA.—The new circle at OAKLAND is named Raymond, after one of its members, a graduate of '82.

LOCAL STUDIES.

The Police Matrons of Chicago have been made the subject of a special study by the philanthropically inclined Pomegranate Circle of CHICAGO; and Miss Anna Belz, the president of the circle, sends us the following report:

By special enactment of the common council, December 4, 1882, Police Matrons became a part of the regular paid police force of the city of Chicago. Four were then appointed, which number is now increased to twelve, allowing a day and a night matron to each of the principal stations. Of these, Mrs. Litell is the oldest, and by her long and faithful services has won not only the esteem of the police authorities, but also the affectionate regard of many an erring woman who dates her reformation from the time she was first brought into the Harrison Street Station. The matrons' duties are to care for the female prisoners, to inquire into the circumstances connected with each case, to make such suggestions or recommendations to the court as to her shall seem for the best interest of the party concerned, to secure homes for the specially deserving, whom misfortune has led into crime, to correspond with the parents of runaway girls, and a

hundred other things that would suggest themselves to a kind motherly heart seeing her sisters in distress.

The extent of the work may be inferred from the fact that as many as five hundred female prisoners are brought into this station every month, more than half of whom are sent to the various charitable institutions of the city; but in justice to our city, it is proper to add, that as many arrests of this character are made within this precinct as in all the other five police precincts of the city combined, it being in the most disreputable portion of the city.

Of the female prisoners, some are hardened criminals, while a large portion of them are young girls with whom this is the first offense. To send them all to the same place, would be to drag the latter down to the level of the former, and thus defeat the final aim of corporal punishment, which is the reformation of the character of the criminal. (The Matron by inquiring into such cases, prevents this.) Reformatory measures having failed in the former case, they are sent to the Bridewell or House of Correction, while the latter are sent to the Anchorage Mission, The Refuge, and Erring Woman's Home; and women arrested for drunkenness are sent to the Home for Inebriates. Another duty of the Matron is taking care of the many foundlings brought into the station. One night while I was at the Harrison Street station, a little one four days old was brought in.

Chicago claims the honor of having first made Police Matrons a regular part of her paid police force, but her example has been imitated by quite a number of the other large cities. The innovation was at first strongly opposed by the old members of the force, but a complete revolution of sentiment has taken place. The regard in which they are now held is very forcibly illustrated by the following expression made to me by an old officer. He said, "We could not do without the Matrons; you can have no idea how necessary they are to the force. I cannot see how we ever got along without them." The Matrons are a great protection to the officers themselves. By taking charge of the female prisoners while in the cells, they prevent designing women from making charges against the officers, of improper conduct, charges that it would be almost impossible for the officers to rid themselves of. Inspector Bonfield, at whose suggestion they were first introduced into the force, feels most gratified at the result.

THE C. L. S. C. CLASSES.

CLASS OF 1889.—"THE ARGONAUTS."

"Knowledge unused for the good of others is more vain than unused gold."

OFFICERS.

President—The Rev. C. C. Creagan, D.D., Congregational House, 1 Somerset Street, Boston, Mass.

Vice-Presidents—The Rev. S. Mills Day, Honeoye, N. Y.; the Rev. J. H. McKee, Little Valley, N. Y.; the Rev. I. D. Steele, Jackson, Tenn.; Miss Genevieve M. Walton, Ypsilanti, Mich.; Mrs. Jennie R. Hawes, Mendota, Ill.; Mrs. J. A. Helmrich, Canton, Ohio; Miss Ella Smith, Meriden, Conn.; Miss Mary Clemenahan, Cedar Rapids, Iowa; G. A. Brashear, Pittsburg, Pa.; the Rev. S. H. Day, Bristol, R. I.

Treasurer—The Rev. R. H. Bosworth, 230 Rodney Street, Brooklyn, N. Y.

Recording Secretary—Mrs. E. N. Lockwood, Ripon, Wis.

Corresponding Secretary—The Rev. H. C. Jennings, St. Paul, Minn.

CLASS FLOWER—THE DAISY.

An '89 who has found his way beset with difficulties writes, "Graduation with me means starting with greater earnestness." This is the true idea. The completion of one course of study should simply place one in a position to pursue another with more intelligence, zest, and profit.

Both Japan and South Africa are to be represented among the graduates of '89. "Chautauqua is a grand thing for us here in South Africa," writes a correspondent from the Cape of Good Hope.

An '89 from Indiana "speaks her mind." She writes, "I read several years before I registered and expect to continue it after I finish the course. It grows better and better each year, and has become a part of my existence. I could not do without it."

A Cincinnati member of '89 is to be congratulated upon the practical assistance he has given the cause in that city. He writes, "I have secured the promise of the public librarian of this city to catalogue the books of the C. L. S. C., regular and special courses, and present the matter to the public as a feature of the library work. I believe this will stimulate the movement here, as I know persons anxious to read who are unable to buy books."

An '89 who has been taking the Bible course writes, "I read the entire Bible last year and answered most of the questions during the past summer. I cannot close without expressing the pleasure and profit obtained from reading according to the plan recommended and then in answering the questions. It helped me so much in fixing dates and events."

"This Chautauqua is the most glorious school there is in the land," writes a Minnesota '89.

CLASS OF 1890.—"THE PIERIANS."
"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.
Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; George H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.
Eastern Secretary—Miss G. L. Chamberlain, Plainfield, N. J.
Western Secretary—The Rev. H. B. Waterman, Griggsville, Ill.
Treasurer—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.
 Items in this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

CLASS FLOWER—THE TUBEROSE.

The '90's of Rochester, N. Y., are to present a class banner to '89. The banner was designed by a Pierian.

Again we have a message from our two seafaring '90's, from whom we always hear with delight. Mrs. — writes, "I expect to join Captain — in the spring. We find the studies a most delightful pastime on the sea. Captain — is now in the East India trade and I have sent him the memoranda for '87-8 and he will have them ready to return to your office on his arrival in England, where he is now bound. Kindly send me a few blanks. I doubt not but I could extend the work among my friends on the sea."

A Pierian in Japan writes, "The Japanese make very enthusiastic Chautauquans."

Dr. Duryea, of Boston, whom the '90's are glad to count among their representatives, writes of the C. L. S. C. in Dakota: "The most wonderful thing of all is the growth of the Chautauqua circles in that territory. I never comprehended the scope of the institution until I went West. Those people are literal enthusiasts for it and it is building up in a quiet way a wonderful amount of education and Christianity."

The '90 building fund has been increased by a generous subscription of eleven dollars from the Broadbent Circle of Philadelphia, through the efforts of an enthusiastic classmate who was at Chautauqua last summer. Are there not other circles to be heard from?

CLASS OF 1891.—"THE OLYMPIANS."
"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, Lawrence, Ma-s.
Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap; the Rev. J. A. Smith; W. H. Westcott.
Secretary—Dr. A. J. Reinhart.
Assistant Secretary—Mrs. Wilkie.
Treasurer—Mrs. Foster.

CLASS FLOWER—THE LAUREL AND WHITE ROSE.

PRESIDENT'S CHAT.—Have we the true spirit of Chautauquans? To be sure; who doubts it? Should we not then be interested in Chautauqua? We may not have paddled our canoe in the Mediterranean Sea, rambled by the banks of the Jordan, sat on Mt. Hermon, or walked around Jerusalem. We may not have read history from the posts on the Roman way, kept vigils by the Athenian watch-fires, or received instruction in the college buildings on the hill. It never may have been our privilege to join the procession on Recognition Day, to assist at the great amphitheater in waving the rainbow salute, to congratulate our graduating friends, or to encourage the timid spectral company from the shadowland that make up the procession of the ghosts; yet we all have a hope to reach sometime, this, our Mecca, to see what others have seen, to feel what others have felt, and when there to feel at home. Our class is just waking up to learn what it means to have a home in the Union Building. Let not a member of '91 be behind those of other classes in se-

curing a hall in the new structure. It will be our hall, and members from all over the world who go to this great center to take advantage of its wonderful educational privileges and health-giving air will find a cordial welcome. Let donations be sent from Olympians everywhere to the Rev. J. S. Ostrander, D.D., 314 President Street, Brooklyn, N. Y. Subscriptions have been obtained to the amount of \$65.00.

CLASS OF 1892.—"THE COLUMBIA."
"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.
First Vice-President—Prof. Lewis Stuart, Mich.
Second Vice-President—F. W. Gunsaulus, Ill.
District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; Issa Tanimura, Japan.
Treasurer and Member Building Committee—Lewis E. Snow, Mo.
Secretary—Miss Jane P. Allen, University of North Dakota, Dak.

CLASS FLOWER—CARNATION.

A professor in a Michigan college, who joined the class of '92 last summer, at Chautauqua, writes for one hundred fifty applications for membership. He says, "We expect to organize with over fifty members and to have before spring at least one hundred fifty."

More than four thousand '91's were enrolled at the Central Office last year after the first of February. Let us see that at least six thousand '92's are placed upon the books this year. There is yet time for much necessary work.

Two more '92's are reported from among the missionaries in Petchaburi, Siam, and they expect to have a circle of five members. The Columbians in America send greetings to their far-away classmates.

We welcome with bright anticipations of future growth for the C. L. S. C., a recent inquiry from the American Mission in Egypt. Our correspondent asks, "Are we too late to enter the new Chautauqua year? We assure her that there is still room in the ranks of '92 for new recruits and nine good months before another year opens."

Seventy-six new members are reported from Great Britain.

GRADUATE CLASSES.

The members of the Class of '88 are urgently requested to contribute to the fund for the erection of the Class Building. The class is pledged to raise Five Hundred Dollars as its share of the Building Fund. There are in the treasurer's hands about \$200—with some pledges still unpaid. If every '88 who has visited Chautauqua, or expects to do so in the future, would contribute even a small sum, the amount would soon be raised. Send contributions to the Rev. L. A. Stevens, treasurer of Class '88, Perry, Wyoming County, N. Y.

It is proposed by the Class of '85 to build a cottage at Chautauqua for a class home. This building will contain a public room for use by the class, and two smaller rooms, which can be furnished and rented to members visiting Chautauqua; the rent being used to pay taxes, interest, and repairs. There is already subscribed \$50 contingent upon the cottage being built this winter. From twenty-five to fifty volumes have been promised for a class library, open to all members when at Chautauqua. A handsome banner has been promised to the class by one of its members. A site for the cottage has been donated. We wish to raise \$500. Subscriptions for this purpose may be sent to the president, J. B. Underwood, 357 Howard Avenue, New Haven, Conn.; the secretary, Miss Annie M. Chapin, 1 Somerset Street, Boston, Mass.; Miss Jessie Mareau, assistant secretary, Maine, N. Y.; treasurer, Miss Lizzie N. Haskell, Hillsdale, Illinois.

EDITOR'S OUTLOOK.

THE WASHINGTON CENTENNIAL.

The writing of 1889 suggests to us how fast this country is growing old. Thirteen years have passed since we began to celebrate our first centennials, and now we approach the last and most important of all. The century birth-days have been counted from the battle fields of the Revolution. Our real birth-day dates from the day when Washington took the oath of his office on the steps of Federal Hall in Wall Street, New York. It was one of those few occasions in history when it seemed as if the whole world looked on with intense interest. It was the birth of a new nation.

As each hour brings us nearer to the April days, we may well wonder what will be done to mark the beginning of our second century. It is a matter that concerns all the people; and as the first inauguration took place in New York, all the cities and states are looking to our commercial capital to see what the good people there intend to do to keep this our birth-day.

With great good sense it has been decided to reproduce as nearly as may be, the events of that great day in '89. Washington on being informed of his election took horse and rode to Elizabeth in New Jersey. Here he embarked in a boat and was rowed through the Kill von Kall to New York harbor and then landed on the East River side at the foot of Wall Street. In like manner, on the anniversary, President Harrison, accompanied by the officers of his cabinet and other distinguished persons, will proceed to Elizabethport and take boat for New York. Just as Washington's barge was rowed to New York through lines of boats and ships all gaily dressed and firing salutes, so the government steamer is to sail between lines of ships and boats of all kinds, and it is hoped of all nations.

In like manner there will be a procession, illuminations and fire-works at night, a banquet and other social ceremonies and festivities. Every ceremony and event of the historic day is to be reproduced with such exactness as our times permit; and the visitor to New York in 1889 will see, as it were, a living photograph of those smaller yet grander days than ours. To more vividly bring back the days of Washington, there will be open during the whole of April an art and historical museum designed to recall by pictures, portraits, and relics, the men and events of those times. It will be well worth a long trip to New York to visit this exhibition as it is thought that it will be the most remarkable historical picture of our country and that time ever presented to our people.

New York City saw the birth of our nation and it is fit that her best people have with great enthusiasm determined to celebrate this, the last of our procession of centennials, in a manner worthy their city. The greatest pains will be taken to render the celebration as nearly as possible an artistic as well as accurate reproduction of the scenes of those great and notable days.

We cannot all go to New York. Even her wide doors would not contain us all. There is, however, one thing we may do. On the morning of the 30th of April, 1789, the people of New York as with one mind assembled in vast crowds in their various churches and offered brief prayers for the prosperity of the new government. Immediately on the close of these services on that great day the procession started toward the beautiful country residence where now stands Franklin Square, to escort the President-elect to Federal Hall on Wall Street. We may not be in New York to attend the morning service that is to be held in every church in the city at nine o'clock, April 30th, yet wherever we may be, we can assemble in our own churches and unite with our countrymen in New York in a brief service of thanksgiving for the mercies that have crowned our first hundred years as a nation.

THE USE AND THE ABUSE OF EXAMINATIONS.

The discussion which lately has been going on in England respecting competitive examinations is full of instruction not only for Englishmen but for Americans. It is true that we in this country have not yet suffered appreciably from the evils complained of by our British cousins; still, from their experience our institutions of learning and our philanthropic men of wealth can learn much with regard to the dangers that beset frequent examinations in a fierce competition for valuable prizes. Further, the time undoubtedly will come when we shall be ready as a people for a serious and whole-hearted effort to lift our civil service entirely out of the slough of despond, that is, the slough of patronage, "influence," and "pulls," wherein it is still in large part wallowing. And when that time comes the experience of England will be helpful in enabling us to minimize the evils of the competition system while securing to ourselves its advantages.

For the benefit of such readers as may not have followed the English agitation, a brief statement of facts may be in place. The discussion alluded to was brought on by a "protest against the sacrifice of education to examination," a protest published in the November issue of the *Nineteenth Century* and signed by a large number of the most prominent men and women in England. The document goes on to allege that the system of making valuable prizes, in the shape of money or civil preferment, dependent on the results of competitive examinations, is having a very disastrous effect upon education itself. Even children, it is alleged, are crammed for examination and "exploited" by teachers anxious to show off their work. The result is that large numbers of the choicest youth of England are not only overworked, to the frequent impairment of their health, but that they are actually coming to think that the great end of study is simply to score points at an examination. Students at the universities no longer read books or study subjects, but pore over examination papers, get up digests, and cram themselves with lists of "points" prepared by coaches who have developed a diabolical skill in this line of business. Thus, between the official examiners and the unofficial coaches, there is going on a contest not unlike that between the makers of armored men-of-war and the makers of big guns.

As might be supposed, the protesters have by no means been allowed to have things all their own way. It is replied that the evils of the present system have been greatly exaggerated; that part of the difficulties complained of are distinctly remediable, while another part are due not to the particular system attacked, but simply to the growth of democracy. Especially as regards the civil service it is urged that whatever bad features there may be connected with the present *régime*, they are unimportant when compared with the intolerable evils of the old system of patronage. This position we cannot help thinking essentially sound. Democracy seems to develop everywhere an intense competition for official station. Even in the case of positions worth but little in a pecuniary sense there are usually a dozen applicants for every place to be filled. The problem is to devise reasonably efficient machinery for getting the best among the dozen. That this problem, on the whole, is solved best by some form of open competition involving test-examinations, does not to our thinking admit of doubt, although great difficulties may arise here and there in gauging properly the character of examination.

But when we come to consider the educational effect of frequent and severe examinations; when we consider the effect that must necessarily be produced on the mind and character of a young man or woman when all the best years of youth are

passed in a state of continual preparation for, attended by a more or less acute dread of, an approaching examination, then the experience of England may well make us pause. Examinations are, when properly managed, a good and helpful institution for both teacher and student; but if they become too prominent in the school routine, if they are made too frequent or too severe, especially in childhood and early youth before the victim has learned the art of husbanding his powers and of preserving his composure under fire, they may easily beget mental indigestion and actually render study distasteful for life. Just as the human system in perfect health is injured rather than benefited by stimulants, so the ideal teacher under ideal conditions would certainly prefer to do without any artificial incentives in the form of marks, prizes, and distinctions. We have to remember that these things are at best but concessions we make to the weakness of pedagogical human nature, and to the exigencies of what has been rather infelicitously termed mass-treatment.

AN OPEN CHURCH.

Every night in American cities, towns, and villages an army of young men and women are freed from labor. They have usually no homes but cheerless, over-crowded tenements or boarding houses. They must have change, stimulus, pleasure. What is offered them? Pass up and down the street and see: everywhere open saloons, bright with light and gay with music, cheap theaters and cheaper dance houses. At many points are great churches, but save on Sundays and possibly two evenings of the week they are closed. On the one hand, light, welcome, and good-fellowship; on the other, darkness, indifference, and silence. The American city offers no more incongruous sight than the open saloon and the closed church.

Unquestionably the church exists to lead to God the men and women who throng the streets. It claims that by offering regular religious services, free to all, that it is fulfilling its mission. Is it? The young men in the saloons, the crowds in the concert halls, the overflowing theaters, are the best answer. The religious services which must form the foundation of a church's work, do not attract in themselves other than the serious-minded and those of religious habit. The great majority who must be won to the church, see in it none of those things which please their fancy or satisfy their cravings for fellowship. They go elsewhere and find them, and the world wins them to its life and habits.

Now the things which primarily attract these young men, are music, opportunities for society, warmth and comfort, things in themselves pure and legitimate, exactly what every man and woman needs after a hard day's work. Every beneficent institution save the church sees this and employs these means to bring young men and women within their influence. Just before severing his connection with Princeton, Dr. McCosh sent out a circular recounting the action of the students and friends of the institution which had resulted in a no-license victory in the community, and also announcing the organization of an anti-liquor league in anticipation of "opposition from the liquor-sellers and those who feel it irksome to live without intoxicants"; and he said "besides providing for the strict enforcement of prohibition, the new league proposes also to *erect a building which, in furnishing an attractive place of resort without injurious stimulants, may take the place of the saloons, and remove the only plausible argument for their existence.*" All kinds of societies, lodges, and fraternities open reading rooms, gymnasiums, and halls for entertainments. The fire companies make their rooms attractive and free to members and their friends. Evening classes, music classes, sewing classes, are employed by the benevolent who are working to elevate the degraded and the suffering. The church alone fails to employ these attractions, and why? She does not, cannot object to them as methods. Her inertia comes, we believe, from a failure to understand the needs of the people she would win, from a stubborn determination to make the methods of '39, '49,

'59 do for 1889, and from ignorance of her own power to achieve great results if she uses fully the superb organization she has effected.

That the winning power of a church open in the evening and supplied with books, pictures, music, and opportunities for social converse, would be greatly increased, no rational person can doubt who knows young men. Wherever it has been tried, marvelous results have followed. Study the church of St. Jude in Whitechapel, London, and see the attractive power of its evening classes, of its annual picture exhibition, of its music and its loan library, over people who are far below in misery and viciousness the average street loafer in American cities. The young man who finds welcome and entertainment in a church on Monday and Tuesday nights will not be absent Wednesday night from prayer-meeting. The church will become his home and he will find his way to its religious services as naturally as he would kneel at family prayers; because it is a part of the established order of things; because he is at home there and he loves and respects the organization.

Again, an institution like a business enterprise must be up to the demands of the times, must employ the latest methods, if it keeps its place. We complain that young men are not in our churches. They are not. The young men belong to '89. We are trying to draw them to God as we were drawn twenty-five or fifty years ago. The world is wiser. It gives them an answer to the demands which the spirit of the times has awakened in them, and so wins them.

"Wisdom cannot create materials, her pride is in their use," says Burke, and the thought has the deepest practical significance for Christian work. Use the church. No greater waste of power is seen in the world to-day than the closing, six sevenths of the time, of God's houses. In business or professional life it would be considered the gravest error and only accounted for on the theory that the concern was satisfied with its achievements and wished gradually to go out of business. Making the most of existing institutions is the plain common sense for the philanthropic and for churchmen. Utilize what we have, not limit its power by letting it lie idle part of the time and by establishing dozens of separate undertakings, each feeble and limited because it is one of so many, is the policy evidently the most practical for us to-day.

Throwing the church open in the evening presents none of those practical obstacles which make so many benevolent enterprises difficult. The buildings are provided. The additional expense of heat and light is small. No new organization is needed; save only the promise of members to be present one or two nights of each month as a committee on entertainment. The attractions most desirable are those which already ought to exist in a church and which can be handled easily in the open parlors. Thus every church ought to have, if it has not, a singing class under the direction of a competent leader, where the young people of the church are trained to sing for the sake of increasing and improving the music in the home, in the prayer-meeting, in the Sunday-school, and in the public congregation. Take the weekly singing class into the church parlors. Those who have dropped in will find it a strong attraction and if musical will join the class. Thus an existing feature of the church work will be utilized as an attraction for the open rooms. In the same way the Sunday-school library may be enlarged to a church library, books suitable for the older readers put on its shelves and given out in the evening. A few additions made at regular intervals will put into the collection the standard authors and the best books of the day. Other existing departments of church work may be used. What should be done must be decided by what is demanded. If visitors will read, give them wholesome books, and establish a reading room where they can have magazines and papers. If they love music, give them opportunity for it. If they enjoy conversation, talk with them. If they would learn, establish classes. Win them to good, and thus to God.

EDITOR'S NOTE-BOOK.

In the month between its opening, Dec. 5, and its re-assembling after the holiday recess, Jan. 2, Congress gave the country very little material for discussion. In the Senate the "tariff grind," as it has come to be commonly known, went on. Mr. Edmunds gave a fresh subject by introducing a resolution protesting against foreign governments interfering with the trans-Isthmian Canal—a hint to France to let the Panama Canal Company mind its own business. The House passed the Direct Tax bill and has debated the River and Harbor bill without a decision. Mr. Springer brought forward his "Omnibus" bill for new states, giving the newspapers another opportunity for suggesting names for the in-coming members.

Senator Frye's fiery outburst in the Senate in December was probably the first intimation that many people had had that the United States was in any way concerned with the trouble in the Samoan Islands. The situation is this: The islands are most valuable for their harbors, their location, and their wealth. The powers, particularly Germany, have long had envious eyes on them. In 1878, however, the United States concluded a treaty recognizing their neutrality and independence, and in 1886 Germany and England did the same. Germany was not content to abide by her treaty obligations and disliking the king, Malietoa, encouraged a revolution under Tamasese. In '86 the overthrow of Malietoa seemed inevitable, but the United States consul, in accordance with a clause in our treaty declaring that in case of difference between the Samoan and any government in amity with us we should employ our officers to adjust matters, took the islands under our protectorate and Germany withdrew. The Government at Washington, however, disavowed this action. A conference between England, the United States, and Germany was held in '87, with no conclusion. Germany continued interference, and in September, '87, compelled Malietoa to abdicate, declared Tamasese king, and carried off the former monarch to distant parts. The followers of Malietoa gathered about Mataafa and ever since the islands have been in an uproar. The latest dispatches show the Mataafa party to be in the ascendancy. The conduct of Germany in interfering with the islands is without excuse, but England and the United States are equally inexcusable in permitting the interference. The rights of the least nation on earth are as sacred as those of the greatest.

At no time, save when Europe first came to America, has there been more need for international sense, courtesy, and Christianity than there now is in Africa. England is at the Cape, in Egypt, and at Suakim; Italy is at Massowah; the Congo is in the hands of a European commercial union; Germany is on the east coast; France has her colonies, so has Portugal. One of three courses is possible: the nations which have footholds can make a break for possession; they can dilly-dally like England in Egypt; or they can adopt a firm, kind, and broad policy for destroying the slave trade, opening the country, and civilizing the natives. England has opportunity to take the first courageous step. She holds Suakim. The fate of the Soudan depends upon her. Her victory over Osman Digna, on Dec. 20, is, let it be hoped, the first step toward driving back the rebels and throwing open the country again. It will cost her something, but she is Egypt's protector and cannot honorably withdraw.

The newly-elected mayor of Boston recently said in regard to the policy he proposed to follow in administering the city's affairs, "Every transaction shall wear the light of day. There should be no secrets. The city's business is public business, and the people should know the whole thing." The only princi-

ple on which public affairs can be administered satisfactorily is that they are public and that every citizen has a right to know what is on the books. Every indication like the foregoing of the growth of this principle is gratifying.

Serious ills result from unrestricted suffrage in districts where a large per cent of the population is densely ignorant. In South Carolina and Alabama these troubles have induced the consideration of a constitutional amendment establishing an educational test for suffrage; but the legislature of the former state has adjourned without adopting it, and it is probable it will fail in Alabama. The true solution of the matter is, we believe, to increase education, not decrease the right of suffrage.

Various phases of the woman suffrage question are receiving attention and at widely separated points. In Vermont where suffrage on school questions is already granted to women, but anything farther has been refused, a kind of retaliatory petition is preparing for the next legislature, asking that the property of women not represented be exempted from taxation. In France where the only civil right a woman possesses is that of investing in Savings Banks without the authorization of her husband, a bill has come before the Chambers to enable patented tradeswomen to vote at the election of judges for the tribunal of commerce. It is claimed by the authors of the bill that women take the greater part of the commercial business in France. In England, Lord Salisbury added a large indorsement to the measure in a late speech. He said:

"I earnestly hope the day is not far distant when women also will bear their share in voting for members in the political world, and in determining the policy of the country. I can conceive no argument by which they are excluded."

No less an authority than President Chauncey Depew of the New York Central Railroad pronounces the steam-heating for railway cars a success. The experiments made on various roads have shown that sufficient heat can be saved, and this without interfering with the speed of the train. If steam-heated trains are possible, they must come. The expense of introduction and the trouble of change are not reasonable excuses for delay when compared with the horrible dangers to which every traveler is exposed from the car-stove. The oil lamp must follow the stove.

The history of engineering does not contain another so dazzling and tragic a chapter as that on the Panama Canal. Since the famous congress which inaugurated the movement in 1879, it has been a public theme for speculation, criticism, wonder, and admiration. To merely make a beginning has cost nearly \$250,000,000, and death and disaster have followed its work; yet De Lesseps, its projector, never has lost courage nor the stockholders confidence until the refusal of the French Government in December to give it backing; then the scheme fell flat. Interesting questions arise: Will France after all rally to its support? Will the United States allow a foreign government to take up the canal? Will American capital be bold enough to pick up the tools the De Lesseps people lay down? May it not be that the death of the company means the failure of the Panama Canal, and the success of the Nicaragua? All of these questions the next few months will answer and the growth of the answers merit the attention of the student of public affairs.

Dust is a nuisance but that it may be a danger, is a theory scarcely recognized outside of the ranks of the scientist. Yet only the fine dust in the atmosphere is held responsible for a fatal explosion which occurred in December in a Chicago oat-

meal mill. Several other great explosions have been accounted for in this way: one in a New York candy factory in 1877, a terrific flour mill explosion in Minneapolis in 1878, and one in the Tradeston Mills in Glasgow still earlier. What conditions are required for the combustion, what force must act upon the powder in the air, are still unknown.

The need of some kind of national legislation in the interests of forestry is held in a vague way by the majority of intelligent people. Nevertheless it was impossible to get the last session of Congress to do anything, and there is little hope from the present session. The Forestry Congress at its last meeting in face of this disappointment seemed to feel no hesitancy about keeping up the agitation, very philosophically concluding that "slow progress is characteristic of all schemes of education." Its faith in the final awakening of the people deserves the support which interested individuals at least can give—and that insures congressional support in the long run.

The Fifth Annual Meeting of the American Historical Association held in Washington from December 26-28, was under national auspices. A few days before the session a bill passed both Houses of Congress creating President White of Cornell, the venerable historian Bancroft, Prof. Winsor the historian of Harvard University, W. F. Poole, the compiler of the famous "Index to Periodical Literature" and librarian of the Newberry Library of Chicago, Dr. H. B. Adams of the Johns Hopkins Historical Department, and C. W. Bowen of Brooklyn with their "associates and successors" an association for the promotion of American historical studies. As a national *protégé* the association is certain to exert a stronger stimulus than ever on original historical research in this country.

The book-buying propensity of Americans is well-known to be very large. In comparison with the English in the one item of the *Encyclopædia Britannica* we stand four to one. This rather astonishing fact was stated by one of the publishers at a recent London dinner celebrating the completion of the cyclopædia. Anglomaniacism undoubtedly will account for a small per cent of this purchase, but the large part is due to the American habit of always getting the best and biggest thing to be had.

The popular notion of a large library used to be not unlike that one has of a cemetery: a great silent place where precious treasures are laid away and in which the usual business is to read the inscriptions. The idea is changing. The public library is becoming a popular educational institution. It is being re-manned with trained librarians, classified to suit the purposes of advanced students, of working men and women who do not know what they want, and even of children. No small share of the credit is due to Mr. Melville Dewey, late librarian of Columbia College, who has just been elected New York State Librarian. If Mr. Dewey will now show how to put into a state capital a working library equipped to meet the needs of students in all fields and capable of stimulating and influencing the libraries of the towns of the whole commonwealth, the cause of education will owe him a still greater debt.

The unfolding of the Chautauqua idea has brought forth nothing more practical and beautiful than its work for children. At the head of this development stands the Chautauqua Young Folks' Reading Union, offering two most attractive and helpful courses. There is a growing conviction that those who have the care of children will give them a sure preventive to evil habits if they will induce them to read good books. It is this belief which has induced the library authorities at Brockton, Waltham, Lowell, Boston, Somerville, and Springfield, Mass., at Newport, R. I., and at Willimantic, Conn., to open their rooms and libraries to children, and, as they are able, to add juvenile literature. It is this which has induced the formation in

New York City of the Children's Library Association. Those who would give their children the safeguard of good books at home can find no better selected collection, brighter and more useful, than that of C. Y. F. R. U.

At the last meeting of the Evangelical Alliance, attention was directed to the needs of the rural districts. The speakers called out the fact that the proportion of non-church-goers in the country equals that in the city. Our experience coincides with this. The religious services of the country are as a rule cold and uninteresting. The support is poor. The majority of the people remain at home on Sunday or go a-visiting. New life is needed. Those who are looking for fields of work near at hand would do wisely to turn their attention to neighboring rural districts. And in no place will they receive kinder attention.

The movement for co-operation in the evangelization of cities is growing larger and stronger. But it is not the only expression of the feeling that more compact and friendly relations between the churches are imperative. It was in response to this demand for closer relations that the Northern and Southern branches of the Presbyterian Church discussed union last year; that the United and Reformed Presbyterians, and the Dutch and German Reformed Churches considered the feasibility of the same action. It was this that led the Pan-Anglican Synod last July to instruct its branches to hold themselves in readiness to consider union with other bodies. It is this that has made the subject one of the first in missionary conferences. Combination not competition is the coming principle for religious action.

The Women's Indian Association seems to be the first of the friends of the red man who have had enough confidence in him to help him in home-building. A branch of this society has been loaning money for this purpose for about three years, and with very good results. In this way four homes were built last year, one in Nebraska and three in Alaska. It is a practical and sensible way of helping the few Indians who have become sufficiently civilized to appreciate a home, and as a lesson in civilization will be worth any number of moral precepts and lessons in reading.

The regulator is a common enough feature of society everywhere. It is he who reminds us of our omissions and is doubtful of our commissions, but fortunately he does not often take such a violent way of expressing disapproval as seen in the White Cap. This species of the regulator is simply the most highly developed form of the man who believes himself called to look after his neighbor's action. From Arkansas (where the White Cap has been made immortal by Octave Thanet's story of "Whitsun Sharp Regulator") he has been sweeping westward until he has reached Ohio where Governor Foraker has very properly and promptly extinguished him. Would that the lower grades of White Caps could be done away with so easily!

The "great matter" which may be kindled by a "little fire" has never had a better illustration than in the late revelations concerning the Fox sisters, the founders of modern spiritualism. Forty years ago the two girls began a series of tricks to frighten their mother. They developed considerable skill, and their pranks were interpreted by the credulous to be the work of spirits. They received attention which they would lose by revealing their trickery, and the farce was sustained, resulting in the foundation of the present system of spiritualistic frauds. Now by their own authority the truth is revealed. A pleasanter "great matter" from a "little fire" comes over from the holidays. In every city of the country a brisk and profitable trade in Christmas green has grown up. All this business was started forty-five years ago by a New Jersey farmer's wife filling a sheet with ground pine, tying up the four corners, and shipping it to market with her poultry.

C. L. S. C. NOTES ON REQUIRED READINGS FOR FEBRUARY.

"MODERN CHURCH IN EUROPE."

P. 3. "Franciscans." This religious order of monks, known also as the Gray Friars and the Minorites, was established in 1209 by St. Francis of Assisi. He also founded an order of nuns known as the Franciscan Nuns, or as the Poor Clares or Clarisses, from the name of their first abbess, Clara of Assisi.

"Carmelites." The story of the founding of this order is as follows: "A crusader of the 12th century, Berthold, Count of Limoges, made a vow in the heat of battle to embrace a monastic life if he obtained the victory, and the battle being won, he fulfilled his vow by retiring to a cave on Mt. Carmel, called the cave of the prophet Elijah. He was accompanied by some others, and their increasing numbers made it necessary to build a monastery."

P. 4. "Cistercians." This order was a branch of a still more ancient order, the Benedictines, the latter having been founded in the sixth century and named from its founder St. Benedict. In the eleventh century some trouble arose and St. Robert of France withdrew and with several followers settled a community at Cîteaux (Lat. *Cistercium*), near Dijon, France. In its early history the austerities practiced were so severe that a number of members died from them. In the twelfth century St. Bernard instituted a change in the management of the order and it soon became famous and powerful. Literature, science, and especially music, were studied, and the monasteries were furnished with fine libraries.

P. 6. "*Sollicitudo omnium ecclesiarum*." A Latin expression—the solicitation of all the churches, or the body of believers.

"Copts." A sect of Christians, the head of whose church has been the patriarch of Alexandria for eleven centuries. They represent the native race which inhabited Egypt in the time of the Ptolemies, and claim that their ritual is the oldest Christian ritual in existence. Their church is a monastic church, the patriarch being elected from the monks of the convent of St. Anthony, near the Gulf of Suez. The churches of Greece and Rome are regarded by them as heretical.

"Nestorians." A sect of early Christians who took their name from Nestorius, the patriarch of Constantinople. The order was founded in the fifth century.

P. 7. "Guaranis" (gwa-ra'nes). The chief Indian tribe inhabiting Paraguay, S. A. The Guaraní language is the dominant one throughout the republic.

P. 9. "Went to Canossa." An expression referring to the retraction and submission of the German Emperor Henry IV. (1050-1106.) He was summoned by Pope Gregory VII. to appear at Rome to answer for sowing the seeds of revolt among the Germans. Exceedingly indignant the King wrote a fiery letter to the Pope denouncing him as a false monk. For this he was instantly excommunicated. Finding himself shortly deserted by nearly all the princes of his realm, he saw the necessity of seeking the Pope and begging to be reinstated in the church. Gregory compelled him, barefooted, and clad in a shirt of hair, to wait three whole days in winter in an outer court of the castle of Canossa before granting him an audience. After the interview the King received absolution.

P. 11. "Court of High Commission." This was established in 1533 by Elizabeth, and was the most arbitrary tribunal ever organized, having full power to govern the church.

"The Star Chamber." A council chamber of the palace of Westminster, so named from the gilded stars on its ceiling, which gave its name to the famous tribunal which was held in it, the Court of the Star Chamber. It is mentioned in the times of Edward III., though it did not come prominently into notice until the reign of Henry VII. At first of great benefit to England, as one of the main objects of Edward was to secure good

governance for his country and to hold the nobles in order, it became later one of "the most odious instruments in overthrowing the liberties of the people." Both it and the Court of High Commission were abolished in 1641.

P. 13. "Melancthon," Philip. (1497-1560.) A distinguished German Reformer and scholar.

"Calvin," John. (1509-1564.) A French Reformer "second in reputation to Luther only, among the founders of Protestantism."

"Somerset," Duke of. Edward Seymour. On the accession of Edward VI. to the throne he was made lord treasurer and protector of the realm. He espoused the Protestant cause. On the charges of treason and felony he was convicted and beheaded in 1552.

"Cranmer," Thomas. (1489-1556.) Archbishop of Canterbury, and English statesman, divine, and Reformer, the favorite adviser of King Henry VIII. "He was the head of the commission which composed the English Liturgy in 1548." At the request of Edward VI. he used his influence for having the crown settled on Lady Jane Grey, and for this, on the accession of Queen Mary, he was confined in the Tower. To make his punishment more cruel, his enemies withdrew this charge of treason and substituted that of heresy. Overcome by fear of torture he recanted and "subscribed to the doctrines of papal supremacy and the real presence. Repenting of this lapse, he suffered martyrdom by fire."

"Erasmus." See C. L. S. C. Notes in THE CHAUTAUQUAN for October.

P. 15. "The Act of Uniformity." This prohibited the use by any minister of any liturgy save that contained in the Prayer Book, and imposed a fine on all who absented themselves from church.

P. 26. "Medici." A distinguished family of Florence whose ancestry has been traced to the thirteenth century, and, by some genealogists, even to the days of Charlemagne. They were possessed of great wealth which had been acquired through commerce, and had great power in the government.

P. 30. "Bossuet" (bus-su-à), Jacques Benigné. (1627-1704.) "One of the ablest and most eloquent theologians and most powerful prelates of his time. His 'Exposition of the Catholic Faith' presents the doctrines of Rome in a liberal and plausible form. His book on the 'Variations of Protestantism' is an ingenious attempt to show that Protestantism is nothing but an open door to a chaos of clashing opinions, and that there is no escape from a hopeless jangle of conflicting views, except in submission to the authority of the Church."—Dr. George P. Fisher in "*History of the Christian Church*."

"Zwingli," Ulrich. (1484-1531.) A Swiss Reformer. Like Luther he openly condemned the sale of indulgences and the other corruptions of the Romish church. The contentions in Switzerland between the Reformed and Catholic cantons at length became so bitter that war was declared between them, and in a battle at Cappel, Zwingli, leading his flock as pastor and patriot, was killed.

P. 31. "Osiander," Andreas. (1498-1552.) A German theologian. He held that "the righteousness of the divine nature of Jesus, is actually communicated to the soul in the reception of Him by faith."

"George Calixtus." (1586-1656.) A German Protestant divine.

P. 33. "John Tauler." (1290-1361.) The founder of mystic theology in Germany. At that early day he was unconsciously preparing the way for the Reformation. Societies calling themselves "Friends of God" were formed largely as a result of his preaching in Germany and in the Netherlands, which "opposed to the prevalent dogmatic type of piety a religion more inward and spiritual."

"Heinrich Suso." (1300-1365.) A Swiss theologian.

P. 34. "Schlegel," August Wilhelm. (1767-1845.) A German poet and critic.

"Klopstock," Friedrich Gottlieb. (1724-1803.) A German poet, author of the great epic poem the "Messiah."

"Dante," Allighieri. (1265-1321.) An Italian, regarded as the greatest poetical genius who lived between the Augustan and the Elizabethan Age; his *Divina Commedia* "being the great literary production of the Middle Ages."

P. 36. "The Augsburg Confession." This was drawn up by Melancthon in 1530, and defined the essential tenets of the Reformers.

P. 38. "*Eine feste Burg ist unser Gott.*" "A mighty fortress is our God."

P. 43. "Beza," Theodore. (1519-1605.) A French Reformer.

P. 57. "Dr. John Clowes. (1743-1831.) An English Swedenborgian writer.

P. 59. "Leibnitz," Gottfried Wilhelm. (1646-1716.) A great German writer, eminent alike as a mathematician, naturalist, metaphysician, and theologian.

P. 60. "Des Cartes" (dā-kart), René. (1596-1650.) A celebrated French philosopher and mathematician; the author of the famous enthymeme, "*Cogito, ergo sum*," "I think, therefore I am."

"Spinoza," Benedict. (1632-1677.) A celebrated German philosopher. He was of Jewish descent, but in early life announced opinions hostile to Jewish belief, and to escape persecution he went to Leyden where he earned a livelihood by making lenses for telescopes and microscopes. He was the author of several works of a theological, philosophical, and political character.

P. 62. "Pestalozzi," (pes-ta-lot'see). (1746-1827.) Johann Heinrich. A Swiss teacher and educational reformer.

"Bahrdt" (hart), Karl Friedrich. (1741-1792.) A Dutch Protestant theologian. He was obliged to give up the chair of Biblical philology at Leipsic on account of his profligacy and his criticisms on the Bible.

P. 67. "Sorbonne." The chief school of theology in the old university of Paris. It was founded in 1253 by Robert de Sorbonne from whom it was named. Through the Middle Ages it was unrivaled in fame and influence. At the organization of the present University of France, Napoleon I. suppressed the Sorbonne and transferred its buildings to the new school.

P. 69. "Palissy," Bernard. (About 1506-1589.) A famous French potter, who re-discovered the method of enameling which had been carried to such perfection in Nuremberg and Italy, but the secret of which was lost. Longfellow's poem from which the selection is taken is "Keramos."

P. 72. "The Edict of Nantes." A writ signed by Henry IV. of France in 1598 which secured liberty of religion to the French Protestants. It was revoked by Louis XIV. in 1685.

P. 75. "The Romanoff dynasty." The present reigning dynasty of Russia was founded in 1613, at which time the first ruler of this name, Michael Feodorovitch Romanoff, was elected czar.

P. 109. At the last General Conference of the Methodist Episcopal Church, held in New York City, in May, 1888, the Order of Deaconesses was introduced into that church. This body was led to take this action from a consideration of the remarkable work accomplished by the Chicago Training School for City Home and Foreign Missions, founded about three years ago, through the efforts of Lucy Rider Meyer and her husband. It was in connection with this Training School in the summer of 1887 that the first effort of establishing the work of deaconesses was made in America.

"CHEMISTRY."

If it is wished by circles to have chemical experiments performed at their meetings, a practical chemist should be secured for the work which in his hands will be safe. There is too much danger connected with it, however, to have it undertaken

by novices. Too great stress cannot be laid on being careful and knowing what one is about. Explosives—some gases are the most powerful—cannot be trifled with.

P. 11. "Cathedral of Cologne." This magnificent building is said to be the largest specimen of pure Gothic architecture in the world. The different accounts given of its dimensions vary a little, one being as follows: Length 511 feet, breadth 231 feet, and height to the top of the towers 511 feet. Lübke in his "History of Art" gives the exterior length of the building a 532 feet, the height of the central nave 140 feet, and the breadth 44 feet. It was begun about 1250 and was not finished until 1880. On October 15 of that year all Germany joined in the celebration of its opening and consecration.

"The Cathedral of Milan." This is one of the most splendid temples in the world. It was begun in 1336 and was "in great part completed by 1500. Under Napoleon the work was actively resumed in 1805, and further decorations and repairs are constantly going on. The interior of this cathedral is 447 feet in length, 186 feet in breadth; height of nave 158 feet, of dome 214 feet, of tower 360 feet. The nave is supported by 52 columns. . . . The roof is a forest of Gothic turrets, 98 in number, decorated with exquisite carvings. The exterior of the cathedral is adorned with 2,000 statues, the interior with 700."

P. 15. Pronunciation of difficult words in the table: Al-um-in'i-um. Cæ'(kē)si-um. Cé(se)ri-um. Dī-dym'i-um. Glu-ci'(si)num. I'o-dine(din). I-rid'i-um. Lan'tha-num. Molyb-dē-num. Ni-ō'bi-um. Os'(oz)mi-um. Ru-bid'i-um. Rū-thē'ni-um. Stron'ti(shi)-um. Ti-tā'ni-um. Yt-ter'bi-um.

P. 20. "Lavoisier" (lā-vwā-ze ā).

P. 54. "Sir Humphry Davy." (1778-1829.) An English chemist, one of the most eminent that land or any other has ever produced. It was he who discovered the peculiar exhilarating properties of nitrous oxide gas (laughing gas). In his experiments with gases and acids he seriously injured his health. When still very young he gave lectures before the Royal Society of London, which attracted wide attention; and in 1820 he was chosen president of this institution and held the position for seven consecutive years. By means of the galvanic current he succeeded in decomposing the alkalies, which led to his great discoveries of the metals potassium and sodium. His delight and excitement over these threw him into a fever which for several weeks threatened his life. By his invention of the safety lamp he rendered one of the greatest services to mankind.

P. 55. "M. Biot," bē-ō or be-ot. Jean Baptiste. (1774-1862.) A distinguished French astronomer and natural philosopher.

"*Le plus riche*," etc. "The richest of all scholars, and, probably, the wisest of all rich men."

"Lord Brougham" (broo'm), Henry. (1779-1868.) A British orator, statesman, and author. In 1810 he was elected to Parliament, where he soon reached the highest rank as a debater. He took an active part in the suppression of the slave trade. In 1830 he was made lord chancellor of England.

"La Trappe." A monastery in France, near Mortagne, which was founded in 1140. In 1664, on the consecration of a new abbot, De Rance, a most thorough reform was instituted in the manner of living which had grown to be sadly profligate. The monks who did not care to subscribe to the severe system to be adopted were allowed to depart. The new rules were of the strictest order, but have ever since been carried out. The members rise at two o'clock in the morning and devote twelve hours each day to religious exercises, and several hours to hard labor. All their habits of life are of the simplest and most austere character. Worldly conversation is entirely discarded, and though hospitality is most marked, the monks are enjoined to exercise it, so far as possible, in silence.

P. 57. "The pneumatic trough" "consists of a vessel of water, with a shelf situated an inch or two beneath the surface of the water. This shelf often slides in grooves. It is sometimes perforated with holes. To collect a sample of gas, a jar or bell is inverted under the water in the cistern [trough], thus

becoming filled with water. It is then turned mouth downward while beneath the water. If then raised vertically with proper care and placed on the shelf, it of course remains full of water, kept there by atmospheric pressure. The tube conducting the gas is then brought up through one of the holes under the jar, or the jar may stand projecting a little over the edge of the shelf and the tube brought under it, so that the gas may bubble up and displace the water."

P. 58. "Bunsen's galvanic battery." This consists of the following parts:—1. a vessel of either stoneware or glass, containing dilute sulphuric acid; 2. a hollow cylinder of amalgamated zinc; 3. a porous vessel in which is ordinary nitric acid; 4. a cylinder of carbon. In the glass vessel (1) containing the sulphuric acid, the zinc cylinder is placed; the carbon is placed in the vessel (3) containing the nitric acid, and then this vessel (3) is placed inside of the zinc cylinder (2.) These four parts, one inside of the other, constitute what is called an element. To the carbon is fixed a binding screw to which a copper wire is attached, forming the positive pole. The zinc is provided with a similar screw and wire, and becomes the negative pole. To strengthen the current any number of these elements may be used and thus a battery is formed by connecting each carbon to the zinc of the next element by a strip of copper, as shown in the text book, and attaching the second wire to the zinc in the last element.

"Galvani," Aloisio. (1737-1798.) An Italian physician and physiologist, who accidentally discovered the existence of animal electricity. Some dead frogs procured as food for his invalid wife were lying on the table near the conductor of an electrical machine, when their muscles were convulsed by contact with a scalpel.

"Volta," Alessandro. (1745-1827.) An Italian philosopher and electrician. His fame rests upon his discovery of the Voltaic pile, by which a continuous current of electricity is excited by the contact of different substances. "The Voltaic pile consists of a series of discs piled one over the other in the following order: at the bottom, on a frame of wood is a disc of copper, then a disc of cloth moistened by acidulated water, or by brine, then a disc of zinc; on this a disc of copper, and another disc of moistened cloth, to which again follow as many sets of zinc-cloth-copper, always in the same order, as may be convenient, the highest disc being of zinc. The discs are kept in a vertical position by glass rods."—*Ganot's Physics*.—Care must be taken to keep the moisture from working between the plates of copper and zinc

except where they are separated by the cloth. To avoid this, they are often soldered together. Wires are attached to the top and the bottom disc and a current of electricity is generated. The poles of the Voltaic battery are called the electrodes.

P. 62. For the production of hydrogen from sulphuric acid and zinc, a double-necked bottle as shown in the illustration is needed or a bottle provided with a cork in which two tubes are inserted, the vertical one reaching lower down into the bottle than the other. Place in the bottle some granulated zinc, obtained by dropping molten zinc into water, and then through the vertical tube pour sulphuric acid diluted with about three volumes of water. The liberation of gas begins immediately, and, passing through the bent tube under the water, forces its way up into the inverted jar, displacing the water with which it is filled.

P. 70. "Champ-de-Mars." "An extensive parade ground, about one thousand yards by five hundred, on the left bank of the Seine between the river and the military school. It was laid out in 1790, and the rampart of turf around it was completed in the week between July 7 and 14 of that year, by sixty thousand volunteers, men and women, who worked night and day in their eagerness to prepare the field for the great *fête de la federation* when the king swore allegiance to the constitution. It has been the scene of many very remarkable historic events, and it is now used for great reviews, etc. The buildings of the Universal Exposition of 1867 were erected upon it, but the greater part have been removed."

P. 74. A free translation of the note in French at the bottom of the page reads as follows:—Having attained a height of seven thousand meters (over four miles), he wished, he said, to go still higher, and lightened the load by throwing from the balloon everything which he could possibly do without. Among these objects was a white wooden chair, which fell into a thicket, near which was a young girl tending some sheep. What was not the astonishment of this shepherdess! as Florian would have said.—The sky was clear, the balloon invisible.—What could she think of the chair save that it had come from paradise?—There could be opposed to this conjecture nothing but the roughness of the workmanship: the incredulous declared that the workers in the higher regions could not be so unskillful. The dispute had just reached this point when the papers, in publishing all the particulars of the ascent of Gay-Lussac, put an end to it by mentioning among its natural results that which up to this time had seemed a miracle.

NOTES ON REQUIRED READING IN "THE CHAUTAUQUAN."

GOSSIP ABOUT GREECE.

1. "Strabo." (About 60 B. C.—24 A. D.) A Greek geographer.
2. "Chandler," Richard. (1738-1810.) An English traveler and antiquary. In company with two artists, Revett and Pars, he visited and explored Greece and Asia Minor, and published two books on the results, which have been highly esteemed, entitled "Travels in Greece," and "Travels in Asia Minor."
3. "The Louvre." A famous public building in Paris, on the right bank of the River Seine. It is not known from what the name is derived. It is said that King Dagobert (about 600-638) erected a castle on its site. Philip Augustus about the year 1200 changed this building into a fortress. Francis I. (1494-1547) took down the old fortress-castle and began the present building; and his successors in turn carried on the work. It was in the Louvre that the marriage of Henry of Navarre and Margaret of Valois took place in 1572, and from it five days later Charles IX. fired upon the Huguenots during the massacre of St. Bartholomew. Louis XIV. determined to finish the building and actively pushed the work, but it was not completed until the time of Napoleon I. Napoleon III. made needed repairs upon it and connected it with Tuileries (the royal palace) and formed of them a single splendid and magnificent building, which occupied with its inclosures sixty acres. In 1871 the Louvre was greatly damaged by fire started by the communists,

and the Tuileries entirely destroyed. The building serves in part as a great museum and contains collections of pictures, statues, and antiquities.

4. "Ernst Curtius." (1814 —.) A German antiquary.
5. "Pausanias." A Greek traveler and writer.
6. "Sir Thomas Wyse." (About 1800-1862.) An English writer and diplomatist, minister at Athens from 1849 to 1862. He wrote, among other books, an "Excursion in the Peloponnesus in 1858."
7. "This was the story of Othryades who was the only Spartan survivor, and who rose up from his swoon and set up the trophy, while the two remaining Argives went home to announce the victory. But in those days the trophy was the only evidence accepted."—*J. P. Mahaffy*.

GREEK ART.

1. "Cuvier" (kū-ve ā), Georges Leopold Chretien Frederic Dagobert. (1769-1832.) An eminent French naturalist, the founder of the science of comparative anatomy. So perfectly did he master this science that from a bone, or even a portion of a bone, he was able to reconstruct the whole fossil animal which he had never seen, "simply from the principle of the unchangeable relation of organs."

2. "A strange and unexpected light has been thrown upon this aspect of the case by the recent finding in Egypt of a series

of portraits of men, women, and children—Roman colonists—painted on the coffin-lids that once covered their bodies. Were these portraits shown to any one ignorant of their origin, he must infer from their dress, their ornaments, their way of wearing their hair, and no less from the modernness of their faces—where is no trace of the familiar classic regularity—that he was looking at studies from the life of Italian peasants of today, either at home or as they may be seen in plenty on the streets of New York City.”—*Clarence Cook*.

3. For the description of this “fairy palace” of Alcinoos see “Preparatory Greek Course” p. 216, beginning:—

“Odysseus to Alcinoos’ halls passed on,” etc.

4. In calling attention in the next paragraph of his article to the probability of the first houses in Greece being of wood, of which the later temples were copies, Mr. Cook calls our attention to the fact that the early houses of the United States reversed this order, being copies in wood of the stone and brick houses of the English gentry. He says: “English workmen came over here and copied in New England pine the stone quoins, the pilasters, the pedimented porches, the cornices with their triglyphs, mantels and guttæ, and moldings that in England were always wrought out in stone or molded brick. In England a wooden house is a thing so rare that we may say it is never seen. Along the eastern coast of Massachusetts, in Portsmouth, Newburyport, Gloucester, Salem, thirty years ago hardly a stone house was to be found and even brick houses were rare.”

5. “Sainte Chapelle.” “This church was originally built in the surprisingly short space of three years, 1245–8, by order of St. Louis, to contain the crown of thorns and piece of the true cross bought by that monarch from the emperor of Constantinople. Injured by the wear of time, wasted by fire, desecrated by a strange variety of base uses before, during, and after the Revolution, the labor of restoring it to almost more than its original splendor busied learned archaists and skilled architects from 1837 to 1867. ‘It now presents,’ says the most eminent of them, ‘the completest, perhaps the finest, specimen of the religious architecture of the thirteenth century.’”

SUNDAY READINGS.

1. “Coleridge,” Samuel Taylor. (1772–1834.) An eminent English poet, critic, and philosopher. His best known works are his “Ancient Mariner” and “Cristabel.”

2. “Cunningham Geike, D.D.” (1826—.) A British clergyman. He received his education at the University of Edinburgh, and, moving to Canada, held there Presbyterian pastorates in Toronto and Halifax. Returning to England, he, a few years later, relinquished his pastorate and devoted himself to literature. In 1876 he took orders in the Church of England, and has since held rectorships in both Paris and England. In 1883 he was presented the living of St. Mary, Barnstaple, Devonshire, by Mr. Gladstone.

MUSIC AMONG ANIMALS.

1. “*Psittacus, Eois imitatrix*,” etc. “The parrot, an imitative bird of the East Indies.”

2. “Ovid,” Publius Ovidius Naso. (43 B. C.—18 A. D.) A Roman poet. His chief work is his “Metamorphoses,” which deals with the Greek and Roman myths involving transformation from one state of being to another.

3. “Catalani,” Angelica. (1782–1849.) An Italian vocalist. “Malibran,” Maria Felicità. (1808–1836.) A Spanish singer and actress who was born in France, and spent a great part of her life in England. She married in New York and lived there a few years.

“Patti,” Adelina. (1843 —.) An operatic singer of Italian descent, born in Madrid, Spain.

4. “Audubon,” John James. (1780–1851.) An American ornithologist of great eminence. Cuvier said of his great work, “The Birds of America,” that it was “the most magnificent monument that art has ever erected to ornithology. The work

consists of five volumes of engravings designed by himself, and five volumes of letter press. There are 448 plates of 1,065 species of birds of natural size, finely colored. For this work he obtained numerous subscribers who paid \$1,000 a copy.

“Wilson,” Alexander. (1766–1813.) A distinguished ornithologist, who was born in Scotland, and emigrated to America in 1794, where he passed the rest of his life; the author of a fine work in seven volumes, on ornithology.

“Webber,” Charles Wilkins. (1819 —.) An American writer for periodicals, and author of several books among which was “Wild Scenes and Song Birds,” with twenty colored illustrations from original drawings by Mrs. Webber, also “The Hunter Naturalists,” containing forty engravings from Mrs. Webber’s drawings.

TAXATION.

1. This book was mentioned by Dr. Ely in response to a suggestion that readers be referred to sources of information. Other sources given by him are the following: A book edited by Dr. Albert Shaw, called “National Revenues,” giving the opinions of many economists on this subject; a book of his own, called “Problems of To-Day,” discussing revenues; and on the same theme, Prof. Thompson’s Harvard Lectures on Protection.

HOSPITALS.

1. “Bed of Ware.” This bedstead which was probably constructed about the year 1500, has been kept for three centuries or more in an inn at Ware, Hertfordshire. It is made of solid oak, is elaborately carved, and is 12 feet square. It has a fine headboard and two footposts which support a heavy carved canopy extending over the whole. It is said that twelve persons have slept in it at one time. Shakspeare’s allusion to it is found in “Twelfth Night,” Act III., Scene 2, where Sir Toby Belch says, “Write . . . as many lies as will lie in thy sheet of paper, although the sheet were big enough for the bed of Ware in England.”

2. “John Howard.” (1726–1790.) A great philanthropist who devoted himself especially to prison reform.

3. “Sir James Simpson.” (1811–1870.) A Scotch physician who introduced the use of chloroform into medical practice.

4. “Mr. Erichsen,” John. An eminent English surgeon of the present age who has written an important work on surgery.

5. “The Lady Dufferin Commission.” Lord Dufferin was appointed governor-general of India in 1884, which place he held until 1888, when he resigned it. From the time of first entering the country, his wife, Lady Dufferin, manifested great interest in the welfare of the native women. She made medical work a specialty, and organized a society for the employment of female physicians, the training of native nurses, and the establishment of dispensaries. She has invited several American medical women missionaries to places of honor.

THE POWER-LOOM.

1. “The earliest historical allusion to the manufacture of textile fabrics is the simile in the oldest poem extant—the book of Job—the comparison of the swiftness of time to the weaver’s shuttle. Many generations have come and gone since the composition of that poem, empires have had their growth and decay, civilizations have flourished and gone down, but the weaver’s shuttle of the East and the loom of the Orient, through all the centuries have not changed. Throughout Asia, and even in some sections of Italy and in Spain, the spindle of to-day is like that which Penelope deftly twisted when preparing garments for her absent lord.”—*Charles Carleton Coffin*.

2. “Rev. William Henry Lee.” “He became enamored, it is said, of a young lady, an expert knitter, the daughter of a wealthy merchant, and himself learned to knit; and that while thus employed conceived the idea of a machine which would facilitate the knitting of stockings. It is reported that the young

lady thought that knitting was an effeminate occupation for a man and rejected his suit."—C. C. Coffin.

3. "Henry IV." (1553-1610.) It was this king who, issuing the edict of Nantes, secured to the French Huguenots their religious liberty. When he gained the throne the country was in a most wretched condition having been desolated by wars, but under his wise statesmanship peace and prosperity were restored. His memory is more highly cherished by the French than that of any other king.

4. "Napoleon granted him a patent and a pension of a thousand crowns. His fellow weavers, instead of giving him honor, hated him, knocked him down, and were about to throw him into the Rhone when he was rescued by the police. This was in 1805. His loom was burned in the public square of Lyons. It was not a power-loom which Jacquard gave to the world, but an attachment found on all looms designed for weaving figured fabrics. To-day a monument to his memory stands upon the spot where the mob broke and burned his loom."—C. C. Coffin.

ERRATA.—By mistake a copy of the 1884 edition of Bushnell's "Character of Jesus" was placed among the C. L. S. C. books to be used in THE CHAUTAUQUAN office; and the *Outline* and the *Notes* were made out from it. The matter in the two editions is precisely the same, the paging alone differing.

By an oversight in reading the proof of the C. L. S. C. calendar sent from the Central Office to all members, the chemistry was omitted from the list of books for the year. Members of '92 as well as others will note that the chemistry *is required* and is assigned to the months of February, March, and April.

ASTRONOMICAL NOTES FOR FEBRUARY, 1889.

THE SUN.—On the 1st, rises at 7:10 a. m., and sets at 5:18 p. m.; on the 11th, rises at 6:59 a. m., and sets at 5:30 p. m.; on the 21st, rises at 6:45 a. m., and sets at 5:44 p. m. Day's length increases one hour and nine minutes. Declination on the 1st, at noon, $16^{\circ} 15' 33''$ south, and on the 28th, at noon, $7^{\circ} 41' 31''$ south.

THE MOON.—Enters upon the first quarter on the 7th, at 3:58 p. m.; is full on the 15th, at 5:10 p. m.; enters the last quarter on the 22nd, at 6:47 p. m.; having but three changes during the month,—a rather unusual occurrence. On the 1st, sets at 6:56 p. m.; on the 11th, sets at 3:56 a. m.; on the 21st, rises at 11:00 p. m. Is farthest from the earth on the 9th, at 7:36 a. m.; is nearest to the earth on the 24th, at 8:36 a. m.

MERCURY.—On the 1st, at 11:30 a. m., is $4^{\circ} 14'$ north of the moon; is nearest the sun on the 2nd, at 3:52 p. m.; is stationary on the 5th, at 7:09 a. m.; is in inferior conjunction with the sun, that is, Earth, Mercury, and Sun are in line in the order named, on the 14th, at 7:50 p. m.; is stationary again on the 26th, at 11:00 p. m.; on the 27th, at 9:00 p. m., is $4^{\circ} 19'$ north of the moon. On the 1st, rises at 7:58 a. m., and sets at 6:48 p. m.; on the 11th,

rises at 7:04 a. m., and set at 6:08 p. m.; on the 21st, rises at 6:00 a. m., and sets at 4:36 p. m. Up to the 5th, has a direct motion of $1^{\circ} 07' 46''$; from the 5th to the 26th, a retrograde motion of $14^{\circ} 29' 10''$; and for the rest of the month, a direct motion of $36' 52''$. Diameter on the 1st, $7''.4$; on the 28th, $9''$.

VENUS.—Is an evening star setting on the 1st, 11th, and 21st, at 9:07, 9:22, and 9:33 p. m., respectively. Has a direct motion of $25^{\circ} 23' 36''$; on the 3rd, at 2:36 p. m., is $5^{\circ} 37'$ north of the moon; on the 18th, at 2:10 p. m., is at its greatest eastern elongation ($46^{\circ} 36'$). Will be a beautiful object in the western evening sky for the entire month, its diameter being $20''.8$ on the 1st, and $27''.8$ on the 28th.

MARS.—Makes a very modest display, being above the horizon during most of the daylight, and having a diameter of only $4''.8$ on the 1st, and $4''.6$ on the 28th. It is an evening star, setting on the 1st, 11th, and 21st, at 8:09, 8:06, and 8:03 p. m., respectively. Has a direct motion of $19^{\circ} 35' 31''$; on the 2nd, at 6:02 p. m., is $3^{\circ} 51'$ north of the moon.

JUPITER.—Is a morning star, rising on the 1st, 11th, and 21st at 4:34, 4:03, and 3:31 a. m., respectively. Diameter on the 1st, $31''.6$; on the 28th, $33''.6$. If it were an evening star, it would have more admirers this month than Venus. On the 24th, at 8:00 p. m., is $1^{\circ} 11'$ south of the moon. Has a direct motion of $5^{\circ} 08' 53''$.

SATURN.—Has a retrograde motion of $2^{\circ} 09'$. Rises on the 1st, at 5:26 p. m., and sets on the 2nd, at 7:24 a. m.; rises on the 11th, at 5:47 p. m., and sets on the 12th, at 6:47 a. m.; rises on the 21st, at 4:03 p. m., and sets on the 22nd, at 6:05 a. m. On the 5th, at 7:05 a. m., is in opposition to the sun, that is, Saturn, Earth, and Sun are in line in the order named. On the 5th, at 7:28 p. m., is $1^{\circ} 05'$ south of the moon. Diameter on the 1st, $19''.2$; on the 28th, $19''$. Rising, as it does, early in the evening, it affords a fine opportunity for observation.

URANUS.—Has a retrograde motion of $16' 56''$. Rises on January 31st, at 10:03 p. m., and sets on the 1st, at 10:07 a. m.; rises on the 10th, at 10:19 p. m., and sets on the 11th, at 9:23 a. m.; rises on the 20th, at 9:42 p. m., and sets on the 21st, at 8:48 a. m. On the 10th, at 2:19 p. m., is $4^{\circ} 53'$ south of the moon; diameter, $3''.8$.

NEPTUNE.—Up to the 8th, has a retrograde motion of $47''$; from the 8th to the end of the month, a direct motion of $8' 01''$; rises on the 1st, at 11:55 a. m., and sets on the 2nd, at 2:07 a. m.; rises on the 11th, at 11:16 a. m., and sets on the 12th, at 1:28 a. m.; rises on the 21st, at 10:37 a. m.; and sets on the 22nd, at 12:49 a. m.; on the 8th, at 11:00 a. m., is stationary; on the 8th, at 11:16 a. m., is $2^{\circ} 31'$ north of the moon; on the 17th, at 6:00 p. m., is 90° east of the sun; diameter, $2''.6$.

OCCULTATIONS (Moon).—On the 9th, (*Delta*)¹ *Tauri*, from 1:20 to 2:03 a. m.; on the 9th, (*Delta*)² *Tauri*, from 1:45 to 2:39 a. m.; on the 14th, *83 Cancr*, at 4:38 p. m.; on the 15th, *8 Leonis*, from 2:53 to 3:46 a. m.; on the 15th, *37 Leonis*, from 6:52 to 7:49 p. m.; on the 24th, *53 Ophiuchi*, from 3:01 to 4:00 p. m. (All Washington Mean Time.)

QUESTIONS AND ANSWERS.

HURST'S "MODERN CHURCH IN EUROPE."

- Q. What great need aroused the Romanists to action in the sixteenth century? A. The rapid expansion and organization of Protestantism.
- Q. What dangerous expedient was adopted as the best available measure for arresting the force of Protestantism? A. The Council of Trent was called.
- Q. To what did the Catholics turn as the most promising source of strength at this time? A. To the revival of the monastic orders.
- Q. What proved to be the most far reaching agency adopted at this crisis? A. The Order of Jesuits.
- Q. What is said of this order as a propagating force? A. It is the most powerful piece of ecclesiastical machinery ever organized by the Romish Church.
- Q. Upon what did the destiny of English Protestantism often seem to depend? A. On the caprice of the ruler.
- Q. In what did the only hope of England rest during this struggle? A. In Parliament.

- Q. When was the crisis of religious oppression reached in England? A. In the reign of Charles I.
- Q. In what organization did the movement against all superstitious and ritualistic practices crystallize in the fourteenth century? A. The Lollards.
- Q. When and by whom was the sect of the Quakers founded? A. In 1624, by George Fox.
- Q. How did all classes look upon the period of Cromwell's protectorate? A. As a mere armistice in the hot warfare.
- Q. For what was Milton distinguished during this stormy period? A. As the strongest defender of liberty in the land.
- Q. What two extreme measures were enacted in the reign of Charles II. to force the episcopal form of church government upon England? A. The Act of Uniformity and the Conventicle Act.
- Q. For what purpose did James II. organize his Court of High Commission? A. To crush out every sign of dissent.
- Q. When did England for the first time become a truly Protestant land? A. In 1688, at the accession of William and Mary.

16. Q. What was the most powerful argument brought against the principles of deism? A. Butler's "Analogy of Natural and Revealed Religion."
17. Q. What was the moral result of the controversial period? A. A great spiritual decline.
18. Q. Who from the sixteenth to the eighteenth centuries were the real bearers of spiritual truth? A. The School of Mystics.
19. Q. What was the true cause of the Thirty Years' War? A. The obstinate antagonisms between the Protestants and Catholics.
20. Q. What was the result of this war as regards the territorial frontiers of the two contesting parties? A. They were so firmly defined that they have remained nearly the same to the present time.
21. Q. During the period of religious persecutions in the Old World, what was the great hope of the oppressed? A. To find a safe home in America.
22. Q. What was the result of the struggle in Holland between the Arminians and the Calvinists? A. The latter were victorious and the Arminians were condemned and banished from the country.
23. Q. What scene presents a wonderful picture of fidelity to religious conviction? A. The Protestant Salzburger leaving their home to go into exile.
24. Q. Who was the founder of the School of Pietists? A. Spener.
25. Q. What was the most important organized result of the Pietistic movement? A. The Halle University.
26. Q. In what field of work did the grandest Moravian achievements lie? A. In missions.
27. Q. What did Swedenborg claim to possess? A. Power to penetrate the spiritual world and comprehend the future.
28. Q. What was the general position taken by the Rationalists of Germany? A. It was antagonistic to orthodoxy.
29. Q. Who stands as the transitional character from Rationalism to Evangelical theology? A. Schleiermacher.
30. Q. What stands as a notable instance of what persecution and skepticism can do when they once join hands? A. The French Revolution.
31. Q. What was the charm which excused every oppression in the despot Europe of the eighteenth century? A. The divine right of kings.
32. Q. When and by whom was the Russo-Greek Church founded? A. In 910 A.D., by Vladimir the Great.
33. Q. What is the present condition of that church? A. The aristocracy hold themselves aloof from church restraints; the lower classes are controlled by the clergy; the clergy are not models of pure living.
34. Q. Did John Wesley at the beginning of his career purpose founding a new church? A. No, he had no thought of a separate ecclesiastical body.
35. Q. When was the centenary of English Methodism celebrated? A. In 1739.
36. Q. What three divisions are found at the present time in the Church of England? A. The High Church, the Low Church, and the Broad Church.
37. Q. What surprising development did British Protestantism show before the fate of the nation—whether to be Protestant or Catholic—was known? A. The production of many Christian scholars in all departments of theology.
38. Q. What is said of the revival of learning in the Roman Catholic church of this century? A. That its scholarly spirit measures up to the demands of the age.
39. Q. The adoption of what doctrine by the Vatican Council caused a secession in the Roman Catholic Church? A. The Immaculate Conception.
40. Q. What other dogma besides this is rejected by the Old Catholics? A. Papal infallibility.
41. Q. When and where was the first session of the Evangelical Alliance held? A. In 1864, in London.
42. Q. When and by whom was the Sunday-school first organized? A. In 1781 by Robert Raikes.
43. Q. When were the first measures taken toward forming the plan which has developed into the International Lesson System? A. In 1872.
44. Q. What is said in the text regarding the influence of Chautauqua? A. It has been felt in every department of American religious life.
45. Q. What imparted a powerful impulse to Scriptural study and made more apparent the need of a revision of the Bible? A. The discovery on Mt. Sinai by Tischendorf of the Sinaitic Codex.
46. Q. When was the first movement made toward carrying the Gospel into heathen lands? A. At the beginning of the seventeenth century.
47. Q. By whom was the first great movement made in Europe toward abstinence from the use of intoxicating liquors? A. Theobald Mathew, commonly known as Father Mathew, a Roman Catholic priest of Cork.
48. Q. When and with whom did the great reform of caring for the wounded in battle begin? A. During the Crimean War, with Florence Nightingale.
49. Q. Through what two English writers was German thought introduced into England? A. Coleridge and Carlyle.
50. Q. What is true at the present day of the Protestants in Italy and Spain? A. Their numbers have grown to large dimensions and the way is opening for still greater success.
2. Q. What two great departments of natural sciences are recognized? A. Natural history and natural philosophy.
3. Q. Of what does chemistry treat? A. Of matter in its deepest recesses and its smallest subdivisions.
4. Q. What is true regarding the number of different substances existing in the earth? A. They have never even been counted, much less described, and doubtless many have never been recognized.
5. Q. Of what is this countless number of substances composed? A. Of a few simple substances which, besides existing alone, form richly various combinations.
6. Q. What twofold character does the study of chemistry present? A. The examination of elements and compounds, and a consideration of the laws and forces which govern them.
7. Q. How many elementary substances are named in the table? A. Sixty-eight.
8. Q. How many of these elements are familiar to ordinary readers? A. About one sixth of them.
9. Q. What extraordinary inequality is discovered in an examination of the composition of the globe? A. That about one half of it consists of oxygen, and about one quarter of silicon—two elements.
10. Q. What does the termination *um* in the names of elements signify? A. That the elements bearing them are metals.
11. Q. Who proposed the use of letters as symbols in chemical nomenclature? A. Berzelius, a Swedish chemist.
12. Q. What are the metallic properties associated with mechanical relations? A. Weight, hardness, malleability, ductility.
13. Q. What are the metallic properties associated with physical relations? A. Luster, opacity, power of conducting heat, and power of conducting electricity.
14. Q. What is the most marked property of metals, associated with chemical relations? A. A strong affinity for oxygen.
15. Q. What metal is lighter than water? A. Lithium.
16. Q. Into what great class are all substances not metals placed? A. Non-metals.
17. Q. What is the meaning of the term binary? A. A compound of only two kinds of elements.
18. Q. In the symbols for compounds when more than one atom of an element enters into the combination, how is it indicated? A. By a small figure, telling the number of atoms, placed at the right and a little below the symbols.
19. Q. What substance possesses the greatest commercial importance of all the acids; and what is the meaning of its formula? A. Sulphuric acid; its symbol, H_2SO_4 , signifies that two atoms of hydrogen, one atom of sulphur, and four atoms of oxygen enter into combination to form a molecule, or the smallest individual portion of it.
20. Q. What are the three terms used by chemists to denote the three grades of magnitude in which matter is capable of existing? A. Mass, molecule, atom.
21. Q. How are the processes by which a mass may be divided into molecules designated? A. As physical.
22. Q. By what kind of processes is a molecule divided into atoms? A. Chemical.
23. Q. What is the formula for pure cane sugar; and what does it mean? A. $C_{12}H_{22}O_{11}$; it means that twelve atoms of carbon, twenty-two of hydrogen, and eleven of oxygen unite to form one molecule of sugar.
24. Q. When it is wished to indicate the number of molecules entering into any mass, how is this done? A. By placing a figure larger in size than that used for the atoms, at the left of the formula for the molecule. When no figure is given, it is always understood.
25. Q. What is an atom? A. That portion of matter of any kind which is indivisible *in fact*.
26. Q. What is meant by chemical affinity? A. An occult power with which matter is endowed by means of which certain atoms instantly bind themselves to certain other atoms whenever opportunity offers.
27. Q. What in fact takes place when iron rusts? A. The atoms of the iron enter into combination with the atoms of hydrogen and form a new compound, oxide of iron.
28. Q. What is taking place when the fire burns? A. The carbon of the fuel is entering into combination with the oxygen of the atmosphere.
29. Q. What is necessary, however, to rouse the atoms of carbon and oxygen from their repose and cause them to unite in that grasp which we know as fire? A. A rise of temperature.
30. Q. What other peculiarity is noted regarding chemical affinity? A. That each atom possesses certain numerical preferences in combination.
31. Q. What term is given to this phase of chemical affinity? A. Equivalence.
32. Q. What is true regarding all chemical changes? A. That they cause no creation of matter and no destruction of it.
33. Q. What opinion regarding elementary atoms is gaining ground? A. That they are themselves compounds which in future may be decomposed.
34. Q. What law has been derived from modern discoveries regarding chemical affinity? A. That the energy given out by any union is equal in amount to that which is absorbed when such chemical action is reversed.
35. Q. Who was the founder of the atomic theory? A. Dr. John Dalton of England.
36. Q. In what two ways has the composition of the two compounds of carbon and oxygen been expressed? A. In per cents and in weight.

APPLETON'S "HAND-BOOK OF CHEMISTRY."

1. Q. As what is chemistry properly classified? A. One of the natural sciences.

37. Q. When and by whom was hydrogen discovered? A. In 1766, by Cavendish.
38. Q. In what substance is hydrogen chiefly found? A. Water.
39. Q. What is given as the chief reason why hydrogen is not found free? A. The strong chemical affinity it has for oxygen.
40. Q. Who first revealed the existence of gas? A. Van Helmont; but his discovery lapsed into forgetfulness for one hundred years, when Dr. Black clearly demonstrated its existence.
41. Q. Who invented the pneumatic trough? A. Joseph Priestly.
42. Q. What is given as one reason why the true composition of water remained so long an unsolved riddle? A. The intensity of the attractive force between its elements.
43. Q. How many processes are mentioned by which the elements composing water can be torn apart? A. Four.
44. Q. What is the most common way of producing hydrogen? A. By

- bringing together sulphuric acid and zinc, collecting the gas in a receiver.
45. Q. What almost incredible property does hydrogen display? A. A curious aptitude for being absorbed in large quantities by some solid metals, and readily passing through others.
46. Q. In what has hydrogen the distinction of being above every other substance? A. In the matter of heat given off in burning.
47. Q. For what has hydrogen been adopted as the standard? A. Equivalence, atomic weight, and density for gases.
48. Q. Who are credited with the invention of the balloon? A. The Montgolfier brothers.
49. Q. What did the results obtained by Messrs. Gay Lussac and Biot in their famous balloon ascension show? A. That the same laws prevail in the higher atmosphere as upon earth.
50. Q. In what war were balloons found to be of especial service? A. In the siege of Paris, in 1870.

THE QUESTION TABLE.

THE PANAMA CANAL.

1. With whom did the idea of providing a water-way from the Atlantic to the Pacific at Darien originate more than two centuries ago?
2. In what city did the International Congress for the study of the Inter-oceanic Canal meet in 1879?
3. Who was elected president of the Congress?
4. How many men composed the Congress?
5. What were the five committees appointed?
6. What five routes were submitted to the consideration of the Congress?
7. Of the three projects for the Panama route which one was adopted?
8. What was calculated by the projectors as the total expense?
9. What was the plan for executing the work so that all would be dry excavation above tide-level?
10. The plans provided for what width of canal and what depth of water?
11. What would be the saving in time and distance for sailing ships from New York to San Francisco?
12. In case of abandonment of the Panama enterprise what ship-canal is proposed by an American company?
13. What advantages would this route possess over that of Panama?
14. What are some of its disadvantages?
15. How do the estimates of its cost compare with the present obligations of the Panama company?

GREEK GAMES.

1. In the Homeric "Hymn to Apollo," what early Greek quadrennial contest is described?
2. Near what river was the Olympic festival held?
3. How often and at what season did the Olympic games occur?
4. Why was the olive crown substituted for the more substantial present at first accorded to the Olympic victor?
5. What novelty was introduced in the 14th Olympiad?
6. What matches were included in the pentathlon?
7. What contest introduced in the 25th Olympiad brought in a new class of competitors?
8. What was the pancration?
9. At the maximum of its attraction how many days were occupied by the Olympic solemnity?
10. During the sixth century B. C., what three other festivals, at first local, became successively nationalized?
11. Which of these occurred biennially?
12. What games were founded by the spoils of the vanquished Kirrha?
13. What noted despot gained the prize in the chariot race of the second Pythia?
14. What other men well known in history are recorded among the contestants in the various games?
15. At which of the pan-Hellenic contests were crowns awarded for music and poetry?
16. What besides the games attracted many to the festivals?
17. How was order maintained in these vast assemblages?
18. What insured the safety of the Greeks passing through hostile states to attend the celebrations?
19. How many of Pindar's odes are in honor of the winners of wreaths?
20. What state differed from all the others in not encouraging strangers to attend its festivals?

JOHN BUNYAN.

1. What political event of the year of Bunyan's birth, makes it a memorable one in English history?
2. What influence was exerted over him in his youth by the Puritan spirit which pervaded England?
3. What does Southey say of the accounts of Bunyan's faults given by biographers?
4. During what decisive campaign did he serve in the army?
5. What two books formed his wife's dowry, and what two his library in prison?

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6. What theological composition of Bunyan's is his own spiritual biography?
7. How does he refer in "The Pilgrim's Progress" to Bedford jail?
8. What new trade did he learn in prison with which to support his family?
9. How long after his release from prison did he obtain a license as a Baptist preacher?
10. What change in his social standing was the result of the popularity of his writings?
11. What is recorded as a characteristic reply, when complimented by a friend on the "sweet sermon" he had just delivered?
12. In the metrical introduction to "The Pilgrim's Progress" how does he refer to the differing opinions of his friends regarding the book?
13. With whom did Macaulay class Bunyan as "the only two creative minds of the latter half of the seventeenth century"?
14. What estimate is placed by Macaulay on the literary excellence of "The Holy War" and what reasons are given by Froude for disagreeing with him?
15. What didactic tale by Bunyan presents a vivid picture of rough English life in the days of Charles II?
16. What verse in the second part of "The Pilgrim's Progress" closely resembles a song in "As You Like It"?
17. Why did Bunyan refuse to write in praise of the royal indulgence of 1687 as he had of that of 1672?
18. What charitable deed of Bunyan's cost him his life?
19. What were his last words?
20. What important event in English history occurred a few weeks after his death?

PRONUNCIATION TESTS.—V.

This learned and loquacious dame talked the livelong evening; she launched forth into a legend of how a maniacal leper ate lichens, interspersing her remarks with laconisms. At first Beatrice had a latent desire to laugh at this lamentable tale of lang syne, but as it went on she loathed it and felt like throwing a missile at the narrator, or severing her jugular vein, or plunging her into Lethæan waters; but as the jocose hostess proceeded in a leisurely manner, Beatrice fell into a lethargic state and was just conscious that it all ended with a lachrymose tale about a jaunty and mischievous juvenile near by, who had the jaundice and could not attend the joust on the morrow. The madame was loth to say good-night. 'Jocund day was on the misty mountain-top' before the mademoiselle and matron shook off their languor and arose. A night's rest and a visit to the lavatory metamorphosed Beatrice, and she was no longer misanthropic but felt like a marchioness; and under lowering skies went gaily forth to visit the menagerie and lyceum and attend a levee.

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR JANUARY, EVENTS OF 1888.

1. Strikes among the miners in the Schuylkill, Wyoming, and Lackawanna regions in Pennsylvania, and among the employees of the Reading R. R., the C. & P. R. R., and the Atchison, Topeka and Santa Fé R. R.
2. March 1. 3. It prohibits the entrance of Chinese labor into this country for twenty years, but allows Chinese having families here, or property to the value of \$1,000, to go to China and return.
4. A new Exclusion Bill more rigid than the first, containing no provision in regard to Chinese students, merchants, travelers, etc.
5. In regard to the Bell telephone.
6. \$2,227,000.
7. To extend the term of office of president and vice-president to six years, and to make the president ineligible for a second term.
8. One urging the Government to establish courts for the special use of the Indians; asking Congress for favorable consideration of the Thayer Bill pending in the Senate; calling on the Department of the Interior to furnish schools for the Indian children; and appealing to the churches to supplement the work of the Government to the largest possible extent.
9. By Canada in April, by Newfoundland in May.
10. 320 days.
11. It increased the army 700,000 men, and authorized an expenditure for the purpose of

\$70,000,000. 12. From March 9 to June 15. 13. That the idea of the German Empire originated with him, and that on ascending the throne he intended to introduce a liberal régime and make the ministry responsible to Parliament, in the English fashion. 14. The Trans-Caspian R. R. to Samarcand, bringing the boundary of the Chinese Empire within twelve days' travel from London. 15. It decreed immediate and unconditional emancipation of the slaves. 16. It abolished the naval establishment and reduced the army to sixty-five men. 17. On the ground that he had visited Paris three times without permission, twice in disguise. 18. Ex-Marshal Bazaine. 19. A popular uprising led to the resignation of President Salomon. A provisional government was formed; a decree was issued dissolving the Chambers, and calling on the people to elect a constituent assembly, to meet on October 10 to revise the constitution, and elect a president. 20. A privy council has been organized which proposes matters for legislation; these, if indorsed by the cabinet, are submitted to the senate for final action. Count Ito is president of the new body, and a vice-president, twelve members, and a secretary-general are associated with him. The opening of a national parliament is anticipated in about a year.

GREEK RELIGIONS AND PHILOSOPHIES.

1. To the gods above he prayed standing, with hands lifted and expanded; to those of the sea he held his hands stretched out before him; and he lowered them when invoking the powers of the underworld. 2. Grains, fruits, wine, milk, honey, and oil were the bloodless offerings; for blood offerings, parts of certain animals were sacrificed either singly or in large numbers. 3. From a cleft in the ground arose a vapor which intoxicated the senses. A temple was built over the cleft, a class of priests settled around it, and from this settlement the city grew. 4. The women of Delphi. 5. The secret cults, or mysteries. 6. The candidate must prove his freedom from guilt and promise to lead thenceforth a new life. Before passing through the three degrees special purifications and atonements were required. 7. A religious feast lasting twelve days after the harvests had been garnered. It took place at Eleusis, a four hours' journey east of Athens. 8. The Panathenia, in honor of Pallas Athene, the guardian goddess of the state. 9. In the assured belief of a better existence after death. 10. By a piece of money placed in the mouth of the dead. 11. Thales, Anaximander, Anaxamines. 12. The Pythagoreans. 13. Xenophanes, Parmenides, Zeno, and Melissus. From the city of Elea in Italy where they taught. 14. Empedocles, Anaxagoras, Leucippus, and Democritus. 15. "Know thyself." 16. A certain divine madness caused by the recollection, at the sight of the beauty of earth, of that true beauty of which the soul had a vision in a pre-existent state. It is a prophecy of the soul's return to the knowledge and enjoyment of eternal reality. 17. Speculative, practical, and poetical, respectively. 18. They have their principle in the subjective (mind) instead of the objective (nature), which distinguishes them from the thinkers of the first period of Greek philosophy. 19. Aristobulus (160 B. C.). 20. Neo-Platonism.

DEMOSTHENES.

1. Sparta's supremacy destroyed by the battle of Leuctra, and that of Thebes in the battle of Mantinea. 2. Satyrus. 3. Statesmen must feel re-

sponsible to the state. They must not anticipate judgment on their deserts by voting each other golden crowns. They must not screen misappropriation of public money. Foreign policy must be guided by a more provident conception of Athenian interests. 4. Six years. 5. An amateur boxer opposed to a skilled pugilist. 6. First Philippic and three Olynthiads. 7. The leader of a free confederacy of which the members should be bound together by their own truest interests; the mass of the citizens must be roused to an active interest in public affairs. 8. The proposal that the out-going senate should receive the golden crown. In its larger aspect it is a denunciation of the corrupt system of the senate and treasurer. 9. Effecting a slender saving for the state by revoking the hereditary exemptions from taxation which had been conferred in recognition of distinguished merit. See "Against Leptines." 10. "On the Navy Boards." A reform of the navy before entering upon a war with Persia. 11. That Athenians should not favor the tyranny of any one city, but respect the rights of all, and thus promote unity based on mutual confidence. 12. "On the Peace," "On the Embassy," "On the Chersonese," the second and third Philipics. 13. Demosthenes held two public offices and it was contrary to Athenian law to bestow a crown on an officer before his reports had been audited; and, second, the motion was not proclaimed in the Pnyx. 14. As translated by Timayenis it reads, "Had thy valor, Demosthenes, been equal to thy eloquence, the warlike Macedonian would never have ruled in Hellas." 15. "On the Crown." 16. "The man who is in the highest state of prosperity and who thinks his fortune most secure, knows not if it will remain unchanged till the evening." 17. "For the sower of the seed is assuredly the author of the whole harvest of mischief." 18. See Acts XVII. 21. 19. Æschines, Lycurgus, Hyperides, Deinarchus, Demetrius. 20. Both attached themselves to a falling cause, both were exiled, both were welcomed back, both, when all was lost, were willing to die rather than survive their country's disgrace.

DISCOVERIES IN CHEMISTRY.

1. About a century ago; by Cavendish. 2. Oxygen; discovered by Priestley, in England, and Scheele, in Sweden, almost together. 3. That all combustible bodies contained some property which caused them to burn, and that this property—called phlogiston—escaped during the burning of the body. The theory was advanced by Stahl. 4. Joseph Priestley. 5. The miner's safety lamp. 6. Michael Faraday. 7. That water can be decomposed by passing a current of electricity through it. 8. The discovery of the alkali metals, potassium and sodium. 9. Volta. 10. Franklin. 11. Galvani. 12. Daguerre and Niepce, of France, and Talbot, of England. 13. Dr. Watson, of England, in 1747. 14. Alexander Bell, of Boston. 15. Leon Foucault, in 1844. 16. Thomas A. Edison. 17. Messrs. Cailletet, of France, and Pictet, of Switzerland. 18. A species of fungus which seeds itself in circular patches and grows with the grass possesses the power of abstracting the nitrogen from the soil. Of samples of soil taken from thering itself, from within, and from without it, it was found by chemical analysis that that from within contained least, and that from without most, nitrogen. 19. Prof. Thomas Graham, of Scotland. 20. Pasteur's, made in his investigations of the germ theory.

TALK ABOUT BOOKS.

ROME AS SEEN BY AN ARCHÆOLOGIST.

In the thirteen years closing with 1885, eighty-two miles of new streets were opened in Rome. The "city of death" became a new Rome filled with modern improvements and throbbing with modern ideas. What all this change means to the archæologist alone, Rodolfo Lanciani gives an idea in the preface to his "Ancient Rome in the Light of Recent Discoveries,"* when he says, "Since it is impossible to turn up in Rome a handful of earth without coming upon some unexpected find, it is easy to understand what an amount of discoveries must have been made by turning up two hundred seventy million cubic feet of that land of promise." Of the nature and value of these discoveries probably no man knows more than Lanciani, certainly no man ever has made from archæological studies more scientific, vivid, and instructive pictures. The manner in which he handles his material is admirable. The book is made up of chapters on such subjects as the sanitary condition of the ancient city, its public resorts, public libraries, and police and fire service. The excavations are made to tell the story and are substantiated by a wide familiarity with ancient writers. Thus when he wants to show the popularity of the horse-jockey in Rome he not only quotes from the pedestals which he and others have unearthed, telling of their victories, their wealth, and the way they were lionized, but he quotes Tacitus and Juvenal to confirm what he has read from his finds. The work has an exceeding freshness; is, indeed, entirely free from the "dust" of the scholar. Part of this effect comes from Lanciani's quickness to see the world of to-day in the Rome of long ago. The suppressed enthusiasm of Lanciani is delightful. He is plainly almost beside himself with joy over the discoveries he has made and their historic value, and he controls himself only by effort; the result is a dignified, scholarly work, but crammed with life. In truth the man revealed by the book is almost as interesting as the book.

*Ancient Rome in the Light of Recent Discoveries. Illustrated. By Rodolfo Lanciani, LL.D. Boston and New York: Houghton, Mifflin Company. Price, \$6.00.

The make-up of the volume is particularly elegant. Its typography, paper, and illustrations, and its beautiful scarlet and white and gold covers, protected by a removable cloth cover, make one of the handsomest books of American publication.

AMERICANS IN FRANCE.

Any new matter which will help in forming a candid and sober judgment of the condition of France just before and during the period of the French Revolution is just now particularly welcome. Especially interesting is it to us to know what the few distinguished Americans who were in France in that period saw and thought. The years of that time which the second volume of Dr. Hale's "Franklin in France"* covers, from 1781 to 1787, are critical ones, but Dr. Franklin and the other contributors to the book do not give us very much direct information on the subject. The treaty negotiations between England, France, and America monopolize attention through half the volume, and the light shed on the conduct of that important contract by the letters and diary extracts quoted is full and clear. Most of the matter has never been published before; it has been gathered from several collections of manuscripts and has been carefully arranged so that as a study on the foreign diplomacy of the time, it is a great addition to what we have. The main interest of the collection after the treaty is centered in scientific investigations. The chapters on Balloons and on Mesmer are highly entertaining. It is only casually that "Franklin in France" bears on the men and condition of that country. Indeed to judge from the present volume it would seem that Franklin saw none of the signs of the coming catastrophe. In the two splendid volumes of Gouverneur Morris' "Letters and Diary,"† however, the signs of coming trouble

*Franklin in France. From Original Documents. By Edward E. Hale and Edward E. Hale, Jr. Part II. Boston: Roberts Brothers. 1888. Price, \$3.00.

†The Diary and Letters of Gouverneur Morris. Edited by Anne Cary Morris. In two volumes. New York: Charles Scribner's Sons. 1888. Price, \$7.00.

are clear enough, and the picture of French politics and society wonderfully vivid. Mr. Morris went to Paris in 1788 "on business." He was armed with weighty letters of introduction and made a pleasant impression wherever he presented his credentials. At once he stepped into society; the *grandes dames* admired his gallantry and his *half vers de société*, and his half quizzical way seems to have piqued them to large efforts to attract him. His cool, hard head soon won him the attention of politicians and the large business transactions he managed gave him a hearing among financiers. He kept a diary of what he did, saw, and heard, and he wrote numerous letters to friends of the condition of things. These now form the most valuable contribution towards the literature on France in the period from 1788-1794 which an American has furnished. They are particularly graphic in their revelations of the laxity of French society in upper circles. The social looseness is no more shocking than the political looseness which Morris saw and noted. He seems to have had a very clear idea of the causes at the bottom of the troubles and to have warned the actors frankly and emphatically. The immorality, the lack of constancy, the extravagance of the higher circles, the disaffection of the army, the unfitness of the people for a republican form of government, and the need of a man big enough for the situation were points clear to him at the start. In 1792 Morris was made American minister to France, a place he kept for the two tempestuous years of the Reign of Terror. His peace was never insured, his life often in danger, and his business sadly demoralized during this time. The frank expression he made of his conviction that France needed a monarchical government classed him with the aristocrats and made him hateful to the madmen of the Convention. In 1794 he was replaced and for four years remained on the Continent and in England, a spectator of European struggles. While the letters and diary of this time and of the following years after his return to America are less interesting they are nevertheless full of strong side-lights for historical students of that period.

AMERICAN BIOGRAPHIES.

The near presence of the centennial of the American Constitution has set thinkers and writers to searching anew among the nation's records. These examinations, made in the stronger light of modern progress, have revealed many things overlooked, or misunderstood, or never even discovered before, and new lessons are being gathered from them which will serve well for the future guidance of the country. Among the books embodying results of this nature is Professor Hosmer's "Life of Young Sir Henry Vane."* At first glance it may seem strange that it should be placed in a list of American biographies, but even a slight knowledge of his history reveals the fact that no man more thoroughly imbued with American principles ever lived. From the beginning of his public career in this country as governor of the Massachusetts Bay Colony, on through his connection with the English revolution and the Commonwealth under Cromwell, to the sad closing of his existence on the scaffold, the dominating thought of his life was independence and freedom for all. His history rings with the American thought that power lies with the people. The author presents him as a connecting link between the two nations, and from this point proceeds to a discussion of the question which renders the biography a most timely one at present:—Would it not have been as well if a separation had never taken place between England and America? The question is suggested by the theory advanced by a few modern English leaders of thought, of binding together in some kind of a brotherhood, "moral if not political," the English-speaking nations. This forms the most interesting part of this most interesting book. No one can read it without becoming more patriotic. And the author shows it not unlikely that to the American Revolution, England herself owes her continued existence as a nation.—Mr. Conway's life of Edmund Randolph† is of marked interest as it contains several accounts hitherto suppressed in history. These were fully disclosed in a collection of Randolph's private papers to which the author had free access. Among them is a full exposition of the diplomacy brought into play in connection with Jay's Treaty, especially with that part which accused Randolph of an intrigue with the French envoy and which caused the downfall and the subsequent eclipsing of the brilliant fame of the great statesman. In attempting to reinstate him in the place which the author holds is due him, implications must necessarily be cast upon the name of Washington. This part forms unpleasant reading for the hero-worshipping Americans, but the proofs as presented is so convincing, that the author's own attempt to remove the stigma by portraying the President as under the bands of necessity to sacrifice his friend to avert war, does not meet the demand. The active part taken by Randolph in the framing of the Constitution, both in incorporating in it necessary measures and in excluding from it hurtful and nonsensical ones is effectively shown.

ELIZABETH BARRETT BROWNING.

Elizabeth Barrett Browning when asked to furnish some biographical particulars of herself, said, "Most of my events, and nearly all of my intense pleasures, have passed in *thoughts*"; and again, "I could write an autobiography of myself, but not now, and not for an indifferent public."‡ If she only had given them, such a disappointment as meets one after reading Mr. Ingram's biography; of her, just published in the Famous Women

series, would not be experienced. He has performed a task grateful to the student, in gathering up for her biography the material from various sources, and presenting it in an appreciative and convenient form; but he has been permitted to enter only the portals where others have stood; and as yet no one who has entered within has thought it best to reveal the secrets. Until that is done, this work is the best and most complete history of her life possible. A book that might well serve as a companion piece to this one, is *Romances, Lyrics, and Sonnets* from Mrs. Browning's poetical works;§ for many of the poems which form this collection of favorites are spoken of by Mr. Ingram who has entertainingly shown their relation to the life of the poet.

A HISTORY OF FRENCH PAINTING.

If one wants to know everything worth knowing by a commoner about French Painting, he must get Mrs. Stranahan's "History."¶ Whether the subject in itself is worth the attention it receives from her may be a question, but not for us in this connection. It is a subject in which many are at present interested and which has had an immense influence on modern painting—especially in America, for this reason it deserves study. The present work might be given properly enough the title of cyclopædia for it presents not only a very minute and careful account of the growth of French art from the earliest times up to 1887 with careful tracing of the various influences which affected its growth, but also the history of French legislation in regard to art, the establishment of the various institutions for fostering art, and the attitude of leading statesmen and influential persons towards it. This general view is followed by biographical sketches of the leading painters of each century. In connection with them lists of their leading pictures are printed and their locations pointed out, and descriptions of a vast number of famous pictures are given and with them their histories. With all this array is coupled much interesting anecdote and personality. The history of each school and each painter receives considerable criticism, but it is rather a consensus of critical opinions than the author's individual opinion. When it is said that Mrs. Stranahan gives a list of one hundred ninety-three authorities used by her in preparing the work some idea of the labor put into it may be conceived. The beauty of the volume, its handsome full-page reproductions of some sixteen French masterpieces, and its fine make-up make it luxurious as well as useful.

A CYCLOPÆDIA FOR SELF-EDUCATORS.

Johnson's Cyclopædia has long enjoyed an enviable reputation for comprehensiveness and correctness. To enable it to meet the demand for the latest obtainable data on the subjects treated, the publishers have prepared a new and revised edition, giving the most careful attention to every detail. Of the eight thousand articles contained in the volumes, one hundred fifty were written by the editors-in-chief, President Barnard, of Columbia College, and Prof. A. H. Guyot, of the College of New Jersey. Eminent specialists have edited the various scientific and literary departments, men whose names signed to the articles are a guarantee of their accuracy. In biography the volumes are especially rich, three hundred American names appearing, and four hundred foreign. The industrial arts come next in the amount of space occupied, sixty-two subjects being treated under that head. The departments of public and civil law in charge of Presidents Woolsey and Dwight are particularly valuable. Astronomy, botany, geography, history, medicine, music, mythology, physics, politics, and zoology each receive full attention. There is an entire avoidance of the expression of critical opinions, thus keeping it within the limits which were set for it as simply a book of facts. This vast amount of material is well arranged with reference to saving the time of the reader, a praiseworthy feature being the many subdivisions of subjects by which is avoided the necessity of reading the whole of a long article when but one point is sought. The maps and illustrations are many and excellent. Taken as a whole, the Cyclopædia is as nearly perfect as the best work of its scholarly editors and contributors could make it. The following letter to the publishers from Bishop Vincent shows his appreciation of the work:

BUFFALO, N. Y., December 21, 1888.

Messrs. A. J. Johnson & Co., Publishers, 11 Great Jones St., New York.

GENTLEMEN:—The next few years will witness a great change in educational ideas. The possibilities of self-culture are to be emphasized, and the means of aid and direction increased. After a careful examination of "Johnson's Universal Cyclopædia," I am convinced that while it is excellently adapted to the needs of professional and business men, it is eminently useful to the earnest, thorough self-educator.

This work, with its corps of contributors, offers accurate articles on the widest range of subjects. To the value of trustworthy information is added the inspiration of personality associated with great names. I heartily commend this Cyclopædia to all, and especially to those who are pursuing self-set courses in the great university of life.

JOHN H. VINCENT,
Chancellor Chautauqua University.

DR. SHEDD'S DOGMATIC THEOLOGY.

Two elaborate volumes on "Dogmatic Theology"‡ are Dr. W. G. T. Shedd's latest contribution to higher theological studies. This work has grown out

* *Romances, Lyrics, and Sonnets* from the Poetic Works of Elizabeth Barrett Browning. Boston and New York: Houghton, Mifflin and Company. Price, \$1.00.

† *A History of French Painting. From its Earliest to its Latest Practice.* By C. H. Stranahan. New York: Charles Scribner's Sons. 1888. Price, \$5.00.

‡ *Dogmatic Theology.* By William G. T. Shedd, D.D. New York: Charles Scribner's Sons. 1888. Price, in two volumes, \$7.00.

* The Life of Young Sir Henry Vane. By James K. Hosmer. Boston and New York: Houghton, Mifflin and Company. Price, \$4.00.

† Edmund Randolph. By Moncure Daniel Conway. New York: G. P. Putnam's Sons.

‡ Elizabeth Barrett Browning. By John H. Ingram. Boston: Roberts Brothers. Price, \$1.00.

of some fifteen years service in Union Theological Seminary, where Systematic Theology was his speciality. The method of the work is singularly logical and simple. As the whole system of theology is the outcome of revelation, the Bible forms the introduction leading on to a discussion of God, of man, of the God-Man, of His work, and of the final issue of the work of Redemption in the winding up of human history. Each of these divisions is minutely subdivided. The whole is preceded by a fine chapter defining theological science. Upon this frame-work the subject is wrought out in careful detail. The first conspicuous virtue of the treatise is the extensive familiarity which it shows with the whole field of thought on the subject. Dr. Shedd has indeed, as he says, held "daily and nightly communion with the noble army of theologians" and he marshals them to his page with the authority of a general who knows every man of his troops and where each will do most efficient service. The man who appreciates authorities and reads beyond a book into its sources will find no trouble here for every reference is carefully included in the text. The style of the work is its second strong merit. It is never long-winded, but bright, swift-moving, and forcible; a style adequate even to the difficulties of dogmatic theology. Of the signal usefulness of this learned, exhaustive work a word may be said. The tendency of the times is towards a practical and modern system of theology. This is well, but to overlook the profound theological thinking of the Fathers is to neglect the very frame-work of our faith. He who accepts a system of theology should know what has been done to strengthen the system, on what it rests; without such knowledge he is at the mercy of some Squire Wendover, and if he be no stronger man than Robert Elsmere he is sure of his experience. The greatest

of skeptics, Gibbon, Hume, Voltaire, were not close students of theology. They attacked Christianity on the most superficial grounds, and they led numbers with them who had not the discernment to see that something more than clever arguments and witty criticisms are necessary to overturn a great science. Dr. Shedd's method of following the older and closer thinkers, then, is just what is needed. It will call attention to the bulwarks around us and will make more stable the progressive practical Christianity which is the glory of the day.

In May, 1888, Meadville, Pa., the home of THE CHAUTAUQUAN, celebrated its first centennial anniversary. One of the prominent features of the celebration was a special edition of the *Tribune-Republican*, a leading local paper of the city, in which the very interesting local history of the town and country was given, the developments of industrial, educational, and social interests traced, and considerable space devoted to the present condition and the present leading citizens. As a piece of thoroughly done work we take pleasure in commending this "Centennial Edition,"* which now comes out in a pamphlet form. The care in gathering matter, in selecting only what was really of permanent interest, in illustrating and in printing make the work a really model local history. However local the matter of a publication may be, it becomes of general interest when it shows marked merit in preparation, in execution, and in style, for these qualities can never be made local.

*Centennial Edition of the Daily Tribune-Republican, of Saturday morning, May 13, 1888. Illustrated. Meadville, Pa.: Tribune Publishing Company. Price, 25 cents.

SUMMARY OF IMPORTANT NEWS FOR DECEMBER, 1888.

HOME NEWS.—December 3. Opening of the second session of the Fiftieth Congress.

December 5. The American Forestry Congress and the Southern Forestry Congress begin their sessions at Atlanta, Ga.

December 8. The civil service regulations are extended to cover the railway mail service.—Several persons killed and many wounded in repelling an attack on the jail at Birmingham, Ala.

December 11. Meeting of the first National Sabbath Convention in Washington, D. C.—The State of Indiana celebrates its seventy-third birthday.

December 12. The American war ships *Yantic* and *Galena* sail from New York for Hayti to effect the release of the steamer *Haytien Republic*.—The Federation of Labor opens its session at St. Louis.

December 13. The Southern Interstate Immigration Bureau is organized at Montgomery, Ala.

December 17. The poet Whittier's eighty-first birthday.

December 18. Opening of the new wing of the Metropolitan Museum of Art in New York City.—Memorial services in honor of General F. H. Sheridan held in Boston under auspices of the city.

December 20. The fire in the Calumet and Hecla copper mine is extinguished, having burned for three weeks.

December 21. Death of the Hon. S. E. Sewell, of Boston, and Oliver Ditson, the music publisher.

December 23. The Mississippi river steamer *Kate Adams* is burned with two hundred on board, fourteen of whom perished.

December 24. Opening of the Chesapeake and Ohio's double railway bridge at Cincinnati.

December 25. Burning of the Mississippi river steamer *John H. Hanna*; thirty people burned to death or drowned.—Three acres in the business portion of Cincinnati burned over.—The business part of Marblehead, Mass., nearly destroyed by fire.

December 26. Fifth annual meeting of the American Historical Association begins in Washington, D. C.

December 27. Annual meeting of the American Economic Association opens in Philadelphia, and of the American Society of Naturalists in Baltimore.

more.—A National Scientific Association is formed at Cornell University, Dr. James Hall, state geologist of New York, chosen president.—A National Assembly of Theology organized at New York City, Dr. James Strong, of Drew Theological Seminary, chosen president.—Hoosac Tunnel lighted by electricity for the first time.

December 29. The first train crosses the new bridge over the Hudson River at Poughkeepsie.

FOREIGN NEWS.—December 1. Emperor Francis Joseph celebrates the fortieth anniversary of his accession to the throne.

December 3. Lord Lansdowne, the new viceroy of India, lands at Bombay.

December 5. Russia furnishes 3,000,000 rubles toward an expedition to colonize Abyssinia.—New fishery regulations to exclude American fishermen, promulgated on the Canadian Pacific coast.

December 7. A syndicate is formed in Europe to lay another Atlantic cable.

December 13. M. Hammer elected president of Switzerland.

December 14. A new cabinet is formed in Spain with Sagasta as premier.

December 15. The Government bill for the relief of the Panama Company rejected in the French Chamber of Deputies.

December 16. Death of Prince Alexander of Hesse.

December 19. A fight occurs at Suakim in which the British and Egyptian forces drive the Arabs from their trenches.

December 21. News of Stanley's safety reaches Zanzibar and the west coast of Africa.

December 23. Hayti delivers to the *Galena* and *Yantic* the seized American steamer *Haytien Republic*.—Gen. Legitime elected president of Hayti.

—Death of Laurence Oliphant, the English author.

December 24. British Parliament is prorogued.

December 26. Death of Gen. Melikoff, Russian officer and minister of the interior under Alexander II.

December 27. A meeting of 4,000 Panama Canal bondholders expresses unshaken confidence in De Lesseps.

December 29. Gladstone's seventy-ninth birthday celebrated at Hawarden.

THE FLORIDA CHAUTAUQUA.

The fifth annual session of the Florida Chautauqua will be held at De Funiak Springs, Florida, from February 21 to March 21 inclusive. The program will include among its special classes: Music, in charge of Prof. C. C. Case; Sunday-school Normal Primary; Intermediate and first and second years' courses on the plan of the Chautauqua Normal Union, in charge of Dr. A. H. Gillett and the Rev. W. L. Davidson; The Art of Expression according to the Delsarte System, by Mrs. Coleman E. Bishop; thorough vocal training by Mrs. Sophia Howard Knight, late of the Abercrombie School of Music, Chicago, Illinois; Physical Culture, under the direction of Dr. Wm. G. Anderson, of Brooklyn, N. Y.; Fine and Decorative Art by competent teachers.

Among the lecturers are Prof. Charles Forster Smith of Vanderbilt; Dr. J. B. DeMotte of De Pauw; Dr. R. M. Dudley of Georgetown, Kentucky; the Rev. E. V. Bari late of St. Petersburg, Russia; James A. Green of Cincinnati; Dr. Levi Gilbert of Minnesota; Dr. Jesse Bowman Young of Missouri; Dr. J. De Witt Buckhead of Alabama; Jahu De Witt Miller; Mr. Leon H. Vincent; Prof. C. H. Cooper; the Rev. E. L. Eaton; the Rev. S. R. Bonnell; and others. A W. C. T. U. Training School will be conducted by Mary Allen West of Chicago.

Accommodations at hotels and boarding houses will be better than ever. For detailed programs, address C. C. Banfill, Secretary, De Funiak Springs, Florida, or The Assembly Bureau, Cincinnati, Ohio.